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Annual Board Meeting Number

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Binding the World Together

By Leslie Durand Shaffer

IN A WORLD that is falling apart, the broken fragments must be bound together with the strongest bonds of love and understanding that are possible. This was the core of the vivid message give by Clarence E. Pickett during the evening session of the Friends World Committee for Consultation at Richmond, Indiana, on April 23.

It was with humility and a deep sense of penitent pride that Clarence Pickett spoke of the world-wide confidence which has been placed in the Society of Friends in its ability to minister to the needs of the world. He had just returned from a three days hearing on the Wagner-Rogers bill to permit 20,000 refugee children to come into America. There he had heard a prominent religious leader, an outstanding news correspondent, a distinguished person of the theater and leading government officials express their confidence in the Quakers' ability to organize means for the binding up of wounds inflicted upon youthful refugees. He related how our Quaker Ambassadors to Germany had kept day and night vigil in assisting nine hundred refugees from Czechoslovakia across hostile borders into England. He described the mission of James Vail and the Swedish Quaker, Per Sundberg, to the Swedish Government and told of their success in opening doors of haven for refugees when other efforts had failed. The same receptive mood was apparent in Denmark. He referred to negotiations with the Mexican Government to admit Spanish refugees.

Into the picture of a world that is falling apart, Clarence Pickett traced impressive views of groups and individuals who have exhibited tremendous faith and courage as their convictions are severely tested. The men who are members of the Quaker group in France asserted their pacifism and the conviction that they could not fight even in the threat of a possible firing squad. In another country, a Quaker of high public standing lives in seclusion because his principles are in conflict with the State. His friends cannot write to him nor cable him lest they bring him into trouble. Only by the contacts of the Spirit can he be reached at present. In his world that has fallen apart we must make

As interlude between the annual Board meetings and the annual meeting of the Executive Committee of the Five Years Meeting, sessions of the American Section of the Friends World Committee on Consultation were held in Richmond on the Sunday afternoon and evening of April 23. Anna G. Elkinton, Vice-Chairman of the World Committee and also of the American Section, presided at the afternoon meeting when an eager interest was shown as evinced by the free and helpful discussion of points raised. The "sense of the meeting" seemed to be favorable to holding an All American Friends Conference in 1943, somewhere in the Middle West, after the manner of that held at Oskaloosa in 1929. Considerable sentiment was also expressed in favor of holding a conference of American Friends quite soon to take stock of our peace position in view of the menace of war. It was recalled how poorly prepared were we to meet the situation in 1917, and the hope was voiced that next time—if there be a next time—we shall be able to meet the issue more intelligently and more decisively.

In August, the annual meeting of the World Committee on Consultation will be held at Geneva. It is expected that A. Ward Applegate and Leslie D. Shaffer will represent the American Section on that occasion. Both were present and were asked to convey the thought of American Friends to those who will gather at Geneva from other countries.

In addition to two vice-chairmen and the secretary of the American Section, Clement M. Biddle of New York, the treasurer, was present most acceptably. Western Friends were glad to make the acquaintance of this genial, helpful Friend. It was regretted that the chairman, J. Hoge Ricks of Richmond, Virginia, was unable to be present.

At the opening of the evening public meeting, Anna Elkinton made an informative statement regarding the inception and development of the World Committee. She was followed by Clarence E. Pickett, who deeply moved his hearers, as indicated by Leslie Shaffer in the accompanying article of interpretation—W. C. W.

effective the cohesiveness of the spirit.

Superficial and false military alliances give an erroneous impression that our world is being bound together on the solid foundation of truthful helpfulness. But men have lost faith in treaties and paper agreements. Men and women are losing their ability to believe in anything. Even the bonds of marriage must be dissolved by some who find it necessary to take their lives in order that their companions of another race may live unmolested.

In such a world, shaken to its very foundations, a great opportunity is open to Friends to help bind the world together. Because of the record for integrity which we have inherited from our Quaker ancestors, people of power give us their confidence. Because of the practical manner in which our religion has been set to action in life, men and women have been refreshed in their faith in religion as a practical way of life. It is a challenge to Friends to bind up that which is broken.

Present at this meeting of the World Committee for Consultation were members from seventeen Yearly Meetings. Carlos J. Ezpeleta from Holguin, Oriente,

Cuba, who is studying at Earlham, and R. Bryan and Edith Michener from Kenya Colony in Africa, helped us to appreciate a closer bond with Friends in those countries. Merle L. Davis, Administrative Secretary of the Mission Board, Murray S. Kenworthy, W. Bruce Hadley, Elizabeth L. Hazard, Richard R. Newby, Amy Johnson Marvel and other members of the Board of Missions made us unusually conscious of our bonds with Mexico, Cuba, Jamaica, Africa and Palestine.

"The body is not one member but many," was a statement of pointed meaning which Anna Griscom Elkinton read from the 12 chapter of first Corinthians, on opening the afternoon session. "And whether one member suffers all the members suffer with it; or one member be honoured all the members rejoice with it." . . . "Now are they many members but one body." These words expressed the feeling of community which Walter C. Woodward had fittingly spoken of at a fellowship dinner arranged for by Alvin and Evelyn Coate whom all

were eager to see and to have present.

Whether we be German or Chinese, Arab or American, Japanese or African, we are all part of the great family of God. We must have our love for one another deepened by a greater knowledge and understanding of one another. This can be accomplished through personal visits or through publications which help to keep us informed. We may also achieve a better understanding by meeting together from time to time for conference. The American Section of the World Committee hopes there can be a conference of All North American Friends in the Summer of 1943. The reality of Divine guidance in a troubled world, worship, prayer and ministry, as well as Quaker testimonies, are some of the items of concern for such a conference. Some believe we need a conference on our Peace testimony in the near future if we are to be able to withstand the growing pressure of military forces.

Carl Heath of London Yearly Meeting, as the Chairman of the World Committee for Consultation, in a closing paragraph of a news bulletin published by the Committee says: "The Society of

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How It Seems to Us

H. V. Kaltenborn, eminent radio news commentator, addressed an immense audience in our town one evening last week. At the close of a characteristic and forthright appraisal and interpretation of the European situation, more hopeful, incidentally, than most such that we get, he threw himself open to numerous questions. When a questioner asked his opinion regarding the proposal to admit twenty thousand German refugee children into this country in addition to the established quota, one could feel that the audience was almost breathless in anticipation of his answer. That answer, impromptu as it was, proved to be a classic. First calling attention to the relatively small number involved as compared to foreign immigration in the past, and tersely picturing the tragic plight of these well born children in Nazi land, he said the proposal seemed to him to be a very reasonable thing for us to do. It would, he thought, show our will to do something in proof of our professed aversion to what is going on in Germany. He hoped there was enough of gallantry in the American people to receive with open arms these innocent victims of disaster. We trust that the applause which greeted Mr. Kaltenborn's reply is an earnest of public opinion generally and that this opinion may be focussed upon Congress promptly and effectively.

On looking through a neglected bookshelf recently we came across that volume, "Preachers Present Arms," in which the author related with devastating effect how widely the religious leaders of the country virtually acted as recruiting officers after the United States entered the Great War. The book appeared some years ago when the pacifist tide was running strong and at a time when nearly all the prominent preachers had renounced their espousal of arms. Never again, they said. No? We wondered as we faced the volume once more and reflected on developments during the intervening years. Are the preachers preparing again to present arms? Some are, apparently, including some fellow editors of church papers. One of the latter, a gifted man whom we greatly admire, editorialized in a recent issue to the effect that a Christian can rightly fight in a war if he fights in a loving spirit. How disconcertingly familiar that sounds! Another well known editor of

a great denominational paper says he "would find no inconsistency in feeling a passionate love for a man and yet accept the awful responsibility of opposing him unto death." Such fantastic attempts to harmonize war with the religion of Christ remind us of an address we once heard given by Major General John F. O'Ryan. Speaking at a meeting of the Federal Council of Churches on the brutal and even bestial realities of war, he said in effect: "If war should come again, as an officer I shall have to do my duty. In doing so, however, I shall lay my religion aside for I have no illusion that I can adapt Christianity to the battlefield. My religion and war will just not mix." Preachers may make it do so in sermons and editors on paper, but with bayonet in hand on the field of carnage it is entirely another matter.

Driving along one of our home town streets the other day, as we approached a busy intersection we saw an elderly woman of somewhat halting steps slowly cross the through street diagonally just ahead of us, her head down, as if there could be no menace of swiftly moving cars within ten miles. How very foolish, we exclaimed, and how surprising for one of her generally good judgment! Yet not more foolish nor more surprising that the moral hazards which people all about us are taking as the tides of life swirl about them. Fast and ever faster is the tempo of our modern living, and with increasing stimulation from widening contacts, it is easy to forget the danger "where cross the crowded ways of life." It behooves us to "look alive" and to observe the stop and go signs which no degree of self-determination and no penchant for self-expression have outmoded. It is always dangerous to cut the corners.

Many, many very good people are flagrantly immoral. This is absolutely true, paradoxical as it may seem. They steal right and left and with no apparent compunction whatever. They steal from their associates and they defraud the public. Get out your Discipline and peruse the first Query. It reads: "Are all meetings for worship and discipline duly held, and are you regular and punctual in attending them?" "Punctual" is the word we have in mind—a word which few folks seem ever to have noted. It is little short

of scandalous, the complacent way in which many if not most people go late to appointed meetings. If it is a committee meeting, the few who are on hand at the stated hour must await the coming of the dilatory ones. Carelessly and indifferently the latter are actually stealing the time of those who are prompt. Public lectures and entertainments rarely begin on time because so large a part of the audience has not arrived. Those who have taken the announced hour seriously waste just so much time that is often valuable to them. Altogether inadequate is the common excuse that "everybody is late and they won't begin on time anyway." Everybody else does it? That's what those generally say who are caught defrauding the public revenue in devious ways. Life is made up of time—and a very limited amount of it as a matter of fact. Time should be budgeted as carefully as is one's income. We shall be held accountable for our use of one as for that of the other. Is some one seeking an unpopular cause for which to crusade? Very well, if

he has in him the stuff of which martyrs are made let him inaugurate the reform of getting people to meetings on time.

When, in our *Youth's Companion* reading days, we revelled in hair-raising adventures of western exploits among the rampaging Indians, we learned great respect for the savage Sioux. They could be counted upon for vivid source material for stories that would keep small boys awake at night. Comes now a Protestant Episcopal Bishop who, after serving for some thirty years among the Sioux Indians of South Dakota, says they have all become Christianized; what's more, he declares that they give more for religious work in proportion to their means than any other church people he knows. Quakers have an honored tradition for helpfulness in teaching the Indians. What a fine bit of reciprocity if now we allow them to teach us! And how we do need teaching in this Christian fundamental!

Basic Planning for the Kingdom

Christian Education Board Sessions

COMBINING pilgrimage and business, members and friends of the Board on Christian Education of the Five Years Meeting came together for another annual session on the beautiful Earlham College campus from April 19 through the 21st. The pilgrimage was a new feature receiving many words of sincere appreciation and enthusiastic approval from the various members of the Board. It deserves a story in itself, and such a story we expect to appear soon on the pages of THE AMERICAN FRIEND. Suffice it to say now that five enthusiastic Friends from California, piloted by Paul P. Younger, Chairman of the Board on Christian Education of California Yearly Meeting, made the pilgrimage from the Pacific Coast. They were assisted and encouraged by our Board to attend its sessions, and to visit and speak in Friends meetings along the route of pilgrimage both coming and going. Their presence with the Board was very acceptable, and contributions made by various ones at different time during the sessions were helpful and encouraging.

Errol T. Elliott, Chairman of the Board, presided, assisted at times by the Vice-Chairman, R. Furnas Trueblood. Departments of work in the Board were represented by their chairmen as follows: Adult Education, James R. Furbay; Leadership Education, M. Marie Cassell; Youth and Student Work, Milton H. Hadley; Children's Division, Nellie H. Markle; Christian Home Life, Cecil E. Haworth. Other members present were as follows: Jeanette Hadley, Executive Secretary; Lyra Trueblood Wolkins, New England; Paul P. Younger,

California; Charles F. Thomas, Iowa; J. Evelyn Mott, Nebraska; Katharine E. Cook, New York; Jesse A. Stanfield, Baltimore; Helen T. Binford, North Carolina; Ethel H. Wall and Wendell G. Farr of Wilmington Yearly Meeting. Others who were present through all or part of the sessions were, Amy Outland, Mary Kershner, Sheldon Newkirk, and Robert Bates from California; Raymond Binford, Chairman of the Board of Education of the Five Years Meeting; Raymond E. Mendenhall, Chairman of the Board of Prohibition and Public Morals of the Five Years Meeting; Prof. William E. Berry, Prof. H. Randolph Pyle, Walter C. Woodward, Ethel Fairley, Elsie McCoy, Faith Farr, William Hale, Esther Winder and William Pearson Thistlethwaite, the latter of York, England.

SPEAKS FOR GREATER COOPERATION

John Ketcham, representing the International Council of Religious Education, met with the Board the first day and contributed to the thinking of the group as he led in the discussion of two important subjects: first, "The Basic Philosophy of Christian Education," and second, "Policies of Field Service." These discussions brought out the fact that the trend of thought and endeavor is definitely toward a greater cooperation between denominations in the preparation and publication of lesson materials, as well as in various kinds of field service. An important pamphlet prepared by the International Council of Religious Education on the subject, "Christian Education Today," was discussed, and

the Board felt that it merited a continuation of interest and study because of the extreme importance of determining definite aims and purposes in our Christian Education program. The pamphlet contains a study of the basic philosophy of Christian Education. A small committee was appointed to continue this study.

In connection with field work, reports were received of many valuable contacts made by several members of the Board in different Yearly Meetings through intervisitation, addresses and leadership in conferences. Jeanette Hadley, the Executive Secretary of the Board, has done excellent work along this line during the year in addition to her work in the office and in editing Friends Bible School literature. Her most extensive trip in field work was in a visit to California Yearly Meeting last Summer. The Board is considering the possibility of continuing its efforts along the line of intervisitation with the hope that many of its members will have opportunity to do field work in several of the Yearly Meetings this year. There is also a possibility of carrying on such work by means of more pilgrimages somewhat like that planned and carried out by the California group this year.

ADULTS NEED EDUCATING

James R. Furbay, Marion, Indiana, gave an interesting report of much important work accomplished by the Department of Adult work during the past year, and he also gave an outline of various interesting projects carried out by adult groups in many local situations.

In prospect for the coming year he set forth new plans along lines of actual projects which might be undertaken, study enterprises, and summer camps, as well as special emphasis on men's work, and cooperation in County and State Councils of Christian Education, and other interdenominational work. His work in collecting materials and preparing bibliographies as aids in adult education has been one of the outstanding accomplishments of this department. Much of the information thus collected had been distributed through correspondence.

EDUCATING FOR BETTER LEADERSHIP

Leadership Education was represented by M. Marie Cassell, Ludlow Falls, Ohio, who was appointed last year for this service. Although this department has been in existence only one year, her report showed some very excellent work accomplished through correspondence, conferences and the distribution of literature. Credits to the number of 272 for work done in Leadership Education have been awarded this year and one Second Series Certificate of Progress has been presented. One particular emphasis for the new year will be on urging study of Leadership Curricula by pastors that they may become as thoroughly prepared as possible for the great task of leadership in local meetings. Of course the department will continue to stress the promotion of Leadership Education classes or schools, and from time to time will make suggestions of helpful books and materials on religious education.

HOW YOUNG FRIENDS INTERVISITED

Milton H. Hadley, Chicago, Chairman of the Youth and Student Work Department of the Board, gave an encouraging report. One of the particular projects of this department this past year has been the promotion of intervisitation. Several leaders and speakers have been sent to various Yearly Meetings and Young Friends Camps. The department also helped to make it possible for Leah Hammond of North Carolina Yearly Meeting to go to England last Summer to attend the World Young Friends Conference. Lessons have been prepared regularly for publication in the *Penn Weekly*. (Have you seen them?) These lessons will be continued this next year. For this coming year, also, special attention is being given to pilgrimages, and the distribution of helpful materials for leaders of youth. It is hoped that this department may be able to give some help toward sending a delegate to represent Friends of America at the International Youth Conference which is to be held in Amsterdam, Holland this Summer. The possibility was also suggested that we might look toward the holding of a Five Years Meeting Young Friends Conference in 1941.

CHILDREN'S WORK IS STRESSED

The Children's Work Department has been very busy, and has accomplished much. Its work and plans were presented by the Chairman, Nellie H. Markle, Richmond, Indiana. Some of her work has been reading and recommending books, preparing issues of the very interesting and helpful mimeographed material entitled, "Christian Education Exchange," and writing numerous letters of counsel and suggestions for children's workers. New opportunities for service include the planning of a year's program to be made available to Yearly Meeting Children's workers to be adapted as needed or desired; also the preparation of literature on phases of such a program. Three emphases have been stressed during the three years of this department's work, covering the following phases: an increased appreciation and understanding of worship; strengthening of leadership by educational means; the character education of children in a changing world. This third emphasis will be particularly stressed this coming year.

FOR MORE CHRISTIAN HOME LIFE

Emphasis on the various phases of Christian Home Life continues to be stressed by the Chairman and members of that Department. Cecil E. Haworth, North Carolina, who is Chairman, reported the distribution through sale of thirty-four packets of Parent's Study Material to various Yearly Meetings. He has also reviewed several books in this field for *THE AMERICAN FRIEND*, and arranged for the preparation and publication of devotional material in the *Penn Weekly* which appears under the title, "The Children's Hour." Parents and children are urged to use this material as it appears week by week in this Friends Sunday School paper. A reading course is being planned for possible use in monthly, quarterly and Yearly Meetings. This developed into a concern of the whole Board, and a committee was appointed to work on the problem of giving credit for reading courses. Charles F. Thomas of this department is working on results of a questionnaire which was arranged lately to determine if possible what general use is being made of Christian Home Life materials. Results will be compiled and published in *THE AMERICAN FRIEND* later.

HOW OUR BOARDS WORK TOGETHER

There was some interesting discussion of methods of cooperating in the educational work of various other Boards of the Five Years Meeting. Reports of work being done by these other groups were brought before the Board either by written report or by a personal representative from the Stewardship Committee, the Board on Prohibition and Public

Morals, the Peace Association, the Board on Education, and the Commission on Friendly Thinking. Raymond Binford of North Carolina was invited to report on an interesting project which North Carolina Yearly Meeting has been developing under his leadership. A Preparation for Membership Course has been worked out for boys and girls wishing to transfer from Associate to Active membership. He also presented a chart showing carefully worked out objectives in various areas of experience with different age groups. This has also been a project of a group in North Carolina under his leadership. The Board found these reports very stimulating and helpful, and a genuine vote of thanks was given, not only to Raymond Binford, but to all those who labored together to produce the results of this detailed and thorough research.

JOINT SESSION WITH MISSION BOARD

One of the notable experiences of the Board Meeting this year was the session held jointly with the Mission Board at the East Main Street Friends Church in Richmond. Short reports of the work of both Boards were presented by Jeanette Hadley, Executive Secretary of the Board on Christian Education, and by Dorothy Heironimus, Educational Secretary of the Mission Board. An expression used by Nellie Markle as she led a discussion at the joint session seemed to sum up the importance of a much needed coordination of effort. She spoke of "the missionary obligation of the educational task," and "the educational nature of the missionary program." The field of materials seemed a major one for joint activities and emphases. The possibility of cooperating in a suitcase display project to be sent to Yearly Meetings was mentioned. The Board on Christian Education carried out such a project last year and expects to do so again this year. There was much expression of a desire to hold the Board meetings in a place where the two groups could be nearer together next year if it can be arranged to do so.

PLANNING PLUS FELLOWSHIP

A fine time of fellowship was enjoyed by the two Boards on Friday evening, as we shared in a supper served by the women of the West Richmond Meeting, followed by an organ recital in the meetinghouse by Percy Robbins of the First Friends Church. This fine fellowship was typical of that which was enjoyed through all the sessions of the Board, and while much was accomplished in the way of business and planning, the inspiration of association with Friends from all over the Five Years Meeting remains one of the outstanding features of these annual Board meetings.

R. FURNAS TRUEBLOOD.

Thoughts Turn Toward 1940

Executive Committee Prepares for Quinquennial Sessions

IN addition to attending to the customary business of the Five Years Meeting, the Executive Committee, in its sessions on April 24 and 25, gave considerable thought to the quinquennial sessions to be held in October of next year.

The concern of the Committee was well expressed by Rufus M. Jones, Presiding Clerk at the 1935 sessions, who said that the spiritual emphasis at the 1940 gathering must be strong. In these ominous days we must face up to the responsibility of being as good as people think we are.

PROGRESS REPORTED ON PROGRAM

W. Bruce Hadley, Chairman of the Program Committee, outlined comprehensively the tentative plans thus far developed by the Committee, having to do both with the content of the program for the 1940 sessions and with the method of procedure. Free discussion followed in which many helpful suggestions were given to the Committee.

The time recommended by the Executive Committee for holding the 1940 sessions is from Wednesday evening to Tuesday evening, inclusive, October 16 to 22. The matter was referred to the Central Committee for definite decision.

BUILDING MEMBERS IN THE FAITH

In keeping with the look toward the future, the Committee gave much attention to the subject of strengthening our membership in the Christian faith as interpreted by the Society of Friends. At the request of the Committee, Raymond Binford reported briefly on a significant piece of work being done in North Carolina Yearly Meeting for the Christian nurture of associate members in different age groups as preparation for active membership. Others present spoke of courses being used in their respective Yearly Meetings. As a sequel to this discussion the Executive Committee instructed the Central Committee to appoint a special committee to present to the sessions of the Five Years Meeting a unified course for preparing associates for active membership, this to include a plan for training leaders to teach the courses effectively. This special committee is also asked to suggest what disposition should be made of associate members of adult age who have never made application for active membership. Indeed the Committee is requested to review and report on the question of preparing adults as well as children for intelligent and purposeful membership in the Society of Friends.

FOR PREPARATION OF ELDERS

There is a growing and encouraging concern in various Yearly Meetings that our bodies on Ministry and Oversight be endowed with a new sense of their responsibility. Elders particularly have a very important spiritual service to perform for which they need to be better prepared. Attention of the Executive Committee was called by a communication from the Board on Christian Education to a study which is being made in North Carolina Yearly Meeting looking toward the preparation of a course for the training of Elders. Raymond Binford made a brief explanation thereof. The executive Committee encourages the Yearly Meeting to make further progress and to report results. This important matter was referred to the Commission on Friendly Training.

INVITED TO JOIN WORLD COUNCIL

An invitation was submitted to the Five Years Meeting by the Committee of Fourteen to become a member of the World Council of Churches now in process of formation. An illuminating discussion followed. Alvin T. Coate made a strong presentation in favor of Friends joining the Council while Rufus M. Jones set forth some of the creedal difficulties involved. It was agreed by all that no action could be taken at this time but it was the sense of the group that the Executive Committee should submit the invitation to the Five Years Meeting next year with a recommendation as to the action which should be taken. To this end the Ecumenical Commission is asked to carry on a campaign of education regarding the World Council and Friends' relation thereto and to advise the Executive Committee at its next annual meeting. This commission is composed of Elbert Russell, Alvin T. Coate, Margaret T. Carey, Merle L. Davis, and Robert W. Balderston.

WORK OF OUR AMBASSADORS

Willard O. Trueblood reported in person to the Committee concerning his preaching mission which has been continued through the year under the auspices of the Five Years Meeting. In connection with his evangelistic services he emphasized the importance of the personal contacts which he makes and through which he is able to give a clearer understanding of the spiritual purpose and plans of the larger body. Percy M. Thomas was in active service in North Carolina Yearly Meeting during the sessions but the Secretary of the

Committee reported on the varied and constructive work he has been doing as Education and Promotion Secretary. Many expressions of appreciation have been made concerning the work of these Friends and on the recommendation of the Central Committee both were continued to carry on in their respective fields.

SOME UPTURN IN BENEVOLENCES

It was a cause for encouragement that the Treasurer's report showed that the United Budget receipts for the past year amounted to approximately \$1200 more than for the year preceding. While the increase is not impressively large, it marks a trend, let us hope, and in the right direction. The sub-committee appointed to receive the askings of the Board for the current year and to appraise them in the light of the financial reports, recommended the following table of estimates for the year 1939 and 1940 which was adopted by the Executive Committee.

Mission Board	\$48,844.75	72.72%
Board Christian Ed.	6,000.00	8.94
Cooperative Fund..	5,625.00	8.38
Fund, Aged Ministers and Missionaries..	2,500.00	3.65
Peace Association ..	1,000.00	1.50
Prohibition and Public Morals ...	1,000.00	1.50
Board of Education	500.00	.78
Emergency Fund ..	1,700.00	2.53
Total.....	\$67,169.75	100.00%

MACHINERY RELATED TO POWER

It was a source of much satisfaction and encouragement to the Committee that Alvin T. Coate, following his severe illness of the Winter, was able to be present and participate so helpfully in the proceedings. At the opening of the Tuesday morning session he spoke forcefully of the necessary relationship in our work between organization and spiritual energy. Machinery is only a contrivance for the transmission of power. Nevertheless it has its necessary place and we must match our potential power with better methods and equipment. Thus is well expressed the Quaker conception of Church organization. While never emphasized in Quaker polity, the latter must be made effective if the purposes of the Kingdom are to be advanced by us.

Some appear to have everything of piety but its winsomeness.

Toward a Christian World

Report of the Annual Mission Board Meeting

ONE hundred and forty-four visitors at the annual meeting of the American Friends Board of Missions, April 19 to 22, 1939, gave evidence that concern for missions is not dead or dying. To Richmond came interested Friends from Indiana, Western, and Wilmington Yearly Meetings, from Iowa, North Carolina, Baltimore, and New England Yearly Meetings. Philadelphia Yearly Meeting (Arch Street) was represented by students from Earlham College; Jeanette Stetson of the Mid-West Friends Service Committee and Leslie D. Shaffer of the American Friends Fellowship Council brought contact with still other groups, while W. Pearson Thistlethwaite from England was an international visitor. To represent Friends missionaries and give direct touch with the fields, J. Edward and Daisy Ransome from Tennessee, and Bryan and Edith Michener from Africa were present. The deep concern of all these visitors gave rise to an atmosphere of sympathy and cooperation, a feeling of spiritual partnership, which was of inestimable value to the members of the Board as they faced the problems of policy and detail brought before them.

TALKS ON THE VARIOUS FIELDS

Brief talks on the history of the work in the various fields and appraisals of their contribution to the building of a Christian world were given by Charles G. Cook on Africa, Murray S. Kenworthy on Tennessee, Ruthanna M. Simms on Western Indians, Elihu Grant on Palestine, Sylvester Jones on Cuba, Merle L. Davis on Mexico, and Milo S. Hinckle on Jamaica. But in addition to the information received from these talks, visiting Friends gained an understanding of the heavy responsibilities which rest upon the members of the Board when decisions must be made that may affect not only immediate conditions but even the whole future of Friends in a field. One visitor expressed after the meeting a newly-acquired sympathy for the Budget Committee, which is faced by urgent appeals for funds needed to maintain work already begun and to initiate new work which may be desperately needed, yet from these appeals it must select those few which form the minimum essentials and can be met by the funds contributed by Friends.

SOME SEARCHING COMPARISONS

Both members and visitors heard with deep interest the report of the Administrative Secretary, in which he presented figures from a study made by the

Stewardship Committee. In it four Yearly Meetings participating in the United Budget were contrasted with five non-participating Yearly Meetings. Those participating were found to contribute through the church treasurer an average per member of \$8.54, while those not participating contribute an average of \$15.61, or almost twice as much. To local expenses the contributions of those participating in the United Budget average \$7.64, those not participating, \$10.76. For all benevolences paid through the church treasurer, those participating in the United Budget average \$0.90, while those not participating average \$4.85, more than five times as much. The belief was expressed that the startling contrast rises from the failure of the Budget to present specific needs. It should not be interpreted to mean any slackening of interest on the part of Friends in the needs of those people for whom we have assumed responsibility in the past. But Friends must be shown that the responsibility is not yet discharged, that we have still our part to play in the creation of the world of tomorrow. The re-awakening of this sense of responsibility is an aim of the educational work of the Administrative Secretary and the Educational Secretary.

WINDOWS OF MADRAS CONFERENCE

On Wednesday evening, April 19, both the American Friends Board of Missions and guests and the Board on Christian Education attended a joint dinner with the Annual Conference of Federated Church Women of Indiana. The speaker was Mrs. O. A. Sardeson of Chicago, a delegate to the Madras Conference in December. She described her experiences as forming windows which gave her new outlooks on the world-wide Christian Church. One window showed her India itself; one, the Christian women rising from their lives of degradation and slavery to take responsible places in the new life of their communities; another, the churches on the fields, eager for independence and the quickened life it brings, yet still in need of advice and aid; another, the splendid leadership being developed among the Christians of all the fields. Discussion of the Madras Conference was continued in the Board meeting that evening and emphasized its importance in bringing to the Christian groups of the various countries the realization of their membership in the universal Christian Church. The necessity of cooperation rather than competition between the denominations on the fields was stressed.

PROJECTS OF OTHER DENOMINATIONS

Following this discussion several members of the Board presented brief reports on new missionary projects which other denominations have found successful. Although different countries, denominations and methods were given, all offered a common ideal: the preaching of Christianity by life and deeds before attempting to preach by words alone a gospel which may be utterly foreign to the experience of a people. Leaders of these projects reported that because the approach had been made in ways suited to the needs of the people and in accord with their national or racial habits, after several years of effort a more sincere type of Christian had been developed than was the result of earlier methods.

Howard W. Cope, Chairman of the Board, was absent from this session, as he was representing the American Friends Board of Missions at the inauguration of the new president of the United Christian Missionary Society, Dr. Hopkins. He brought with him on his return Dr. Pitts of the Kennedy School of Missions at Hartford, Connecticut, who spoke briefly to the Board.

MICHENERS PROVE DEEP CONCERN

The presence of Dr. Bryan Michener was of very great value to the meeting, both because of his deep concern for the work in Africa and because of his genuine interest in the work of all fields. So deep is that concern for the welfare of the African field that he and his wife offered their resignations, stating their conviction that a director of educational work is of greater importance than a second doctor on the field at present. The sacrifice evident in this resignation brought to the members of the Board even more keenly than heretofore the realization of the urgent need for this educational director and made more firm their determination to find the Friend fitted and willing to undertake this work. Dr. Michener showed that because of the extremely low income of the Africans it is impossible for the Government to establish any system of tax-supported elementary schools. The African wife is responsible for the garden and produces all food supplies needed by the family. The income of the husband pays the taxes, buys the clothing, manufactured goods, etc. But so low is this income that the monthly wage of the common laborer is \$2. Two months' labor is needed to pay the taxes. In addition to the financial situation, the British Government has found through experience in other colonies that it is unsafe to

raise a generation without the character training which can be found only in mission schools.

SOME EDUCATIONAL IMPERATIVES

Friends in their district are responsible for the education of more elementary pupils than any other mission in Kenya Colony. The schools in their villages are unsupervised, even uncounted, and the number of pupils in attendance can be estimated only by guesswork. The primary schools at Kaimosi, which offer opportunity to about two hundred out of the thousands in the district, operates on a per-pupil cost of about \$40 a year (board and room included), which is two-thirds of the amount expended in the Church Mission School (Anglican), or one-half that expended per pupil in Alliance High School. To obtain positions as teachers in government-aided schools, training beyond that given in our primary schools is required. Admission to the higher schools is by examination, and Friends' work is being retarded by the failure of the majority of our graduates to pass the examination. Last year only 29 per cent of Friends' graduates taking the examination received a passing grade, although 100 per cent of the graduates of some other mission schools pass. Dr. Michener believes that the presence of more trained European teachers on the staffs of those schools accounts for the difference. Friends' Mission has only one American for the boys' school, and even he must devote much of his time to other work.

The education of the African girls is another problem facing Friends' Mission. The unit of African life is the family, and without a Christian mother a Christian home is almost impossible. Yet the ratio in our primary school is one girl to three boys, meaning that two boys will not be able to find a wife with Christian training and education.

MEDICAL WORK IS HANDICAPPED

The medical work of Friends' Mission is also severely handicapped by the limited means. The average expenditure per patient for medicine is two and one-tenth cents—not per dose, but per patient. This means that the medicine given must be diluted far below the point of maximum efficacy. The hospital is operated at a cost of 71 cents daily per bed. Because of the shortage of funds, it is impossible to hire sufficient African help, and the doctors must give much of their time and strength to tasks which should be carried on by ordinary workers. Dr. Michener expressed the wish that a fellowship of Quaker doctors could be formed which might come to feel a responsibility for health conditions on all the fields and especially for Africa, the only field on which medical work as such is carried on. Merle L. Davis, Bryan Michener, and Willard

O. Trueblood were made a committee to look into the possibility of developing such an organization.

Dr Michener stressed also the urgent need for a director of religious work who can train the elders of the African meetings, establish Sunday Schools, and counsel these meetings counting thousands of members.

STRONG APPEAL FOR ARAB RELIEF

Elihu Grant, a visitor from New England Yearly Meeting, brought to the Board his concern for the fate of the native Arabs of Palestine, who see their ancestral holdings threatened by the British policy of allowing unrestricted Jewish immigration. Suffering has become intense in the villages around Ram Allah as the fathers of families are killed in battle with the British troops. The Arabs, because of the stand of the Government at Washington, have come to believe that the American people support this attack upon their land and livelihood. Elihu Grant asked if the Board would be willing to have sent through its Treasurer any funds which may be raised for the relief of the widows and orphans, promising himself to care for any administrative expenses incurred in this country or in Palestine. In this way the full amount of any contributions made will go directly to the Arabs. The Board agreed to appoint a commission to direct the appeal.

TENNESSEE WORKERS PRESENTED

The Tennessee field also was brought personally to the attention of the Board by J. Edward Ransome, who stressed the need of a demonstration farm with which he could help his neighbors to develop better means of farming and to find a cash income. Franklin and Lillian Chant, who have accepted appointment to Tennessee, were introduced and won the sympathetic approval of all present. They are to occupy the cottage built for Fred McMillin, and the Board is happy to announce that through funds contributed by the Woman's Missionary Union and Winchester Quarterly Meeting of Indiana Yearly Meeting, the work of enlarging and remodeling this cottage can be carried out. With their establishment at Rogers Chapel, the need will become more imperative that the meetinghouse there be moved to a more central location, so that they can accomplish fully the splendid work of which they are capable.

VISITS TO FIELDS PROJECTED

The Board requested that the Administrative Secretary plan to visit the work in Jamaica and Cuba, making it possible for him to counsel Friends there with the understanding that comes from personal contact. At the same time the Board urged him to take motion pictures of the two fields, as the pictures taken

in Africa, Palestine, and Mexico have contributed greatly to a new interest in those fields. The Board also recommended that a Friend be sent to visit the meetings in Mexico, carrying to them a message of encouragement from Friends in the United States.

Ruthanna M. Simms reported that workers among the Indians in Oklahoma are trying to develop a greater self-reliance in the Indians and a willingness to assume responsibility. Decades of pauperization and treatment as irresponsible wards of the Government make such advance difficult now, but it is the only course possible if they are to assume their rightful place in the American community.

JOINT SESSION ON EDUCATION

On Friday afternoon a joint session was held with the Board on Christian Education, in which Nellie H. Markle, Chairman of the Education and Publicity Committee of the Mission Board and of the Children's Work Department and Curriculum Committee of the Board on Christian Education, led the discussion. Jeanette Hadley, Secretary of the Board on Christian Education, reported plans for the coming year which offer themselves to cooperation with the Mission Board. Dorothy Heironimus, Educational Secretary of the Mission Board, told of material now in preparation which will be adapted for use in church school, vacation Bible schools, etc. Nellie Markle brought to the attention of the meeting a verse from a Chinese poet which offers a solution to the individual and group dilemmas in which Christians find themselves today: It is better to light a candle in the dark than to curse the dark.

New material reported ready by the Educational Secretary includes a booklet on Tennessee which gives a survey of the problems of the southern mountains, a history of Friends in Tennessee, and a discussion of their contribution to the solution of the problems; a play by Elizabeth Emerson on Cuba, called "Strong Men of Cuba," which shows the ideals underlying missionary work and gives a glimpse of the background of Cuba today; a 45-minute program on all the mission fields in the form of a forum discussion between representatives from each field; a new directory of Friends' missionaries, giving addresses, birthdays, children, etc. All have been published within the last few weeks and may be secured from the office in Richmond, the first two for ten cents each, the second two for five cents each. Work outlined for the near future includes the preparation of a packet on Tennessee for use with children in church schools, junior churches, junior missionary societies, etc., and the preparation of short pro-

grams on each field to be used on the monthly Mission Sunday.

A joint supper at the West Richmond Friends Meetinghouse followed this session.

IMPRESSIVE DEVOTIONAL PERIODS

The devotional periods were in charge of Milo S. Hinckle, who brought the message himself on two mornings, taking as his theme, "What think ye of Christ?" As we preach Him with lives rather than words, our answer to the question must be clear to our hearts and minds. It is not our civilization, our standards, or our achievements which we preach, but Christ as Lord. Thursday morning Elihu Grant pointed out the need that the basis of missions should be broadened, saying that this is the time for little people, for the untalented, for they must do the work. The present day puts too much emphasis on size and force. He quoted, "In love service, only the wounded soldier will do." On Saturday Leslie Shaffer spoke of the insistence of nations on their "sphere of influence" and expressed a concern that Friends too might accept responsibility for certain spheres of influence: the importance of the individual, racial justice, non-violence, religious and spiritual values, confidence and faith in the world in which we live.

ABLE ADDRESS BY RODERICK SCOTT

The principal address of the Board meeting was brought by Professor Roderick Scott, Dean of Fukien University in China and son-in-law of Robert L. Kelly. He spoke on "New Dimensions in Missions," which arise from their inevitable advance. The period of material advance in buildings and membership is past; a new service must now be offered—*thinking* for missions. In the first place, missions must become more social. A new side has been added to the old triangle, which now becomes the square of body, mind, spirit, and economic life. Missions must become more ecumenical. While variety may prevail in minor details, unity must be found in the major problems, if the weak churches are to become strong or the leaders of the younger churches are to be brought up to the level of the older churches. By such union would be solved the problem of the "invisible" Christian, who follows Christ but is repelled by the divisions in His Church. Missions must become more theological. Modern man finds himself religiously illiterate and inarticulate. Much is to be done with religious *ideas*, but this theology must be made up-to-date and relevant to current problems. Missions must be more intellectual. A technique must be developed to reach those intellectuals who rule in countries like China. Place must be made for the educated Christian youth who return to local churches. Edu-

cated laymen should be brought into the church councils.

To approach this same proposition from a different angle, there is need for clear thinking about the place of religion in education. Religion, said Roderick Scott, should be required for the faculty in colleges, not for the students. He condemned the "religious neutrality" of present-day liberal education. And finally missions must become more religious. No longer can they be regarded as philanthropy or charity, for we do not offer those to people whom we recognize as our equals. For a period of years missions were declining, until they turned toward religion. For the Oriental, the significance of Christianity lies in its key to the secret of a powerful, glowing, successful personality.

DOROTHY HEIRONIMUS.

FRIENDS TO BROADCAST OVER SHORT WAVE

Through the facilities of Short Wave Station W1XAL, Boston, Massachusetts, a series of addresses by prominent Friends will be radiocast by short wave, on wave lengths of 49.6 meters (6.04 megacycles) and 25.6 meters (11.73 megacycles), used simultaneously. (The 25.6 meters or 11.73 megacycles is the best reception for points 300 miles away from Boston with that wave length). This radiocast should be heard very clearly in the United States east of the Mississippi River and in Eastern Canada, and with good receiving sets in the Western United States and Canada. The beam antennas will be directed toward the British Isles and Western Europe. However, listeners in Mexico, Central America, the northern part of South America and throughout the West Indies should also be able to hear this broadcast. Station W1XAL will give its call letters from time to time to assist listeners in properly tuning their radio sets in advance of each broadcast. This is a

THE WAKING WORLD

The world is longing to be freed
From war and all its weight of woe,
Its bleeding millions bending low
From burdens wrought by senseless
greed.

From sin engendered by the creed
That might makes right against a foe;
The world is longing to be freed
From war and all its weight of woe.

Now, in this hour of direst need,
Teach us, O God, that we may know
The love of Him, Who long ago
Came, peace and good will to bestow;
The world is longing to be freed.

SARA R. STANSBERRY.

Whittier, California.

world-wide radio station which carries no advertising, but is devoted to culture and education, and the fostering of international good will.

Friends will appear on these programs from 5:30 to 6 p. m., E. S. T. as follows:

May 21—Clarence E. Pickett, "Quaker Service in a Distraught World."

May 28—Henry J. Cadbury, "Creative Pacifism."

June 4—Rufus M. Jones, "The Spiritual Message of the Society of Friends."

June 11—Augustus T. Murray, "Why I am a Quaker."

June 18—Howard H. Brinton, "Religion and Social Action."

June 25—George A. Walton, "Our Obligation to the Community of Suffering."

July 2—Clarence E. Pickett, "Life of the Spirit in a World of Force."

THREEFOLD MINISTRY OF PERCY M. THOMAS

Baltimore Yearly Meeting has been profiting from the ministry of Percy M. Thomas, Field Secretary of the Five Years Meeting, in meetings for worship, in conferences and in family visitation. This service was brought to the meetings in Washington, Baltimore, Patuxent, Ashton, Somerton and Bethel. In Baltimore three families opened their homes for group meetings of members living near. He had conferences with the Pastoral Committee, and with the Religious Education and Missions committees. In these conferences a suitcase full of books was displayed and workers were helped to make selections suited to their requirements. He was the speaker at a meeting of the Women's Christian Fellowship, then at a meeting of the men of the meeting, and brought messages in other general meetings.

Somerton Friends in Virginia, were particularly appreciative of the encouragement received in the series of meetings Percy Thomas attended in their meetinghouse. A similar series of meetings was held at Bethel. Altogether, it may be said that our Yearly Meeting has had the advantage of a ministry of spiritual life and of methods in meeting work, a threefold ministry of teaching, pastoral visitation and evangelism through this service of the Five Years Meeting personalized by Percy M. Thomas.

Other meetings of Baltimore Yearly Meeting are looking forward to the coming of Willard O. Trueblood. He is to help in a preaching mission at Fishertown, Pennsylvania, May 3 to 14, and at Corinth, Virginia, May 21 to 28. He is to visit Richmond Friends May 16 to 18, and to be present at the May Quarterly Meeting, May 20 to 21 at Sedley, Virginia.

DEALING WITH REFUGEES IN BOTH COUNTRIES

BY ELEANOR SLATER

"To be a Quaker in Europe today," said Robert W. Balderston in the April meeting of the Service Committee, "is a most humbling experience." Friends are viewed with such expectation and welcomed with such hope, that it hardly seems possible that any group can live up to that reputation. Home for only a very brief visit to testify before the Joint Hearing of the Wagner-Rogers Bill, he gave to the Service Committee meetings, with his presence, a sense of closeness to European problems. One saw him going about by train from city to city, occupied by an infinite variety of detail. One saw him sitting at table with a Belgian Jew, and being suddenly confronted by the question: "Why do you Quakers do this?" Perhaps one saw him most vividly as he spoke very quietly of the difficult human task of helping Czech refugees in their flight through Holland after the establishment of the new German protectorate.

The full story of the activities of the Commissioners to Germany cannot now be told, but this one man's testimony, so full of understanding for all elements with whom he worked, whether German officials, American Consular officers, or refugees, put to shame our shallow indignations and our impatient clamour. He spoke of the depth of the spiritual life in the various Friends Centers, and of the very rich and understanding service of Howard Elkinton in cultivating the life of the spirit in a very disturbed time and place. In his eyes this spiritual service is perhaps the greatest one which Friends can perform in Europe. "Morning Meeting for worship," he said, "is perhaps the place where we can do our best work." In a world that reckons relief chiefly in terms of soup and bread, perhaps it is well to recall at times the need of a more spiritual kind of bread.

The report of Robert Balderston included one item requiring formal action. He brought to the Service Committee the request of the Ommen School in Holland for a representative on its Board. It was recommended that Howard Elkinton act in this capacity, and the recommendation was approved. A new venture, by the way, is afoot at Erde, under the auspices of the School. An agricultural training school is in the process of organization, to re-train a group of twenty refugee boys for leadership in agriculture. It is important less as an outlet for refugee placement than as an experiment in re-training in a field particularly in need of being developed. It is an experiment which bears very careful watching as time goes on, for the Ommen School seems to have a very spe-

cial genius for combining practical with theoretical education.

Both in the morning when speaking to the Refugee Section, and in the afternoon, in the larger meeting of the Service Committee as a whole, Robert Balderston stressed one point very particularly. "We talk so much," he said, "of sacrifice, in this matter of helping refugees get settled in their new life. We speak in terms of sympathy and pity. Let us also remember that they are assets, these men and women who are coming to us—people of an infinite variety of skills, spiritually developed in their suffering, who will enrich any country that will welcome them."

If it calls for much humility to be a Quaker in Europe these days, it takes much courage to be one in America—to be one, that is, to the extent of actually identifying one's life with the poorest and least. Wilmer Young, who came from Mississippi to report on his three-years' research on the sharecropper of the South and plans for their economic and social reconstruction, had little to say about idealism or heroism, and a great deal to say about acres of land, chickens, hogs, and a homely kind of subsistence farming. Sometime he will be ready to tell his own story of those years at the Delta Cooperative Farm which have led him to preach the message of "40 acres and a mule" as the salvation for the lowest group of the agriculturally disadvantaged in the sharecropping South. To some it may look like a reversion to the primitive, but to those who know, it means the only immediate and practicable way of raising them from sub-subsistence to subsistence levels—and that only with much patient and creative leadership.

The same type of solution was outlined by Dr. Carl C. Taylor, of the Division of Farm Population and Rural Life, U. S. Department of Agriculture, who addressed the evening meeting of the Social-Industrial Section. "People are cotton-crazy," he said. "Live-at-home farming is the only real prescription for these seriously disadvantaged ones. I have seen a six-foot mountaineer looking like a whipped dog because he had to ask for a dole."

These people, too, are refugees, driven by inescapable poverty from house to house, and from plot to plot, to try to find some refuge from their fate. It is good to know that the Service Committee, in turning its attention to the more spectacular agonies of Europe, has not forgotten this slow, intolerable and baffling economic death of human beings in America.

None of the symbols of religion used by Jesus were noisy. Light, heaven, salt and seed are silent forces.

SEEING PALESTINE AFTER EIGHTEEN YEARS

BY MOSES BAILEY

How you have grown!—is the embarrassing comment of old folks when after a considerable interval they again meet their friends' children. What shall we say of Palestine, revisited after eighteen years? How it has changed!—is the first, though superficial, exclamation. Better roads, more land under cultivation, increased orange groves, shade trees, irrigation systems, modern ways of doing things—all this is very attractive. Also perhaps a sign of modernity is the tremendously increased hatred, fear, and economic instability. The Jews, escaping the nationalism of Central Europe, have established an equally vulgar nationalism of their own. The Arabs, fearing the pressure of Zionism, have retaliated with more violence than reason. The result is some 17,000 British troops in the little country, armored cars everywhere, sand-bag forts all along the highways, and the necessity of carrying a military pass for the shortest distance outside one's own community. So Palestine has changed since eighteen years ago.

Along with these outward changes, which perhaps are a caricature of what we call modern civilization, are the more serious disturbances of mind. The schools perhaps can prepare boys and girls for college now as at any time, but in the midst of all this hatred and fear, it is discouraging work trying to prepare boys and girls for a better life. Fiery nationalists are eager for education, but their idea of being educated is having their wits sharpened for more cleverly supplanting their opponents. Teaching school with high educational ideals is never easy; it is now doubly hard in Palestine. Furthermore, during the past three years there has been a great increase in the responsibility of our teachers in Ram Allah. Boys and girls can no longer be taken for walks in the country for it is not safe. After dark they can scarcely step outside. What in ordinary times would be the merest schoolboy prank involves serious risk. One boy was recently shot on the school grounds for just going from one building to another after dark; luckily the aim was bad. Now three years of this responsibility is not easy.

Fortunately, however, even rebellion must have an end. At the moment, it seems that the present civil war has spent itself. There are, I think, more important things to say about Palestine than to describe rival nationalism. Two peculiarly high assets I find in the Arab world—the Arab is a genius in the expression of friendship; and he has a keenness of mind and a desire for hard study which is not surpassed in any other race that I know. Friendliness and

ability are a combination that will surely go far. The history of the Arab world has been significant, but its future, I believe, will be still more important. Present Arab culture has two great disadvantages, however. Religion in this part of the world, Christian, Moslem, and Jewish, is materialistic. The outward form of baptism, the particular words used in prayer and in general, the idolatrous symbol rather than the inner meaning, are the whole emphasis of religion. And, second, the Arab as yet feels first then "thinks." Of course, Americans do that mostly, too, so I'm not throwing stones, merely describing the facts. People who are inflammable, prejudiced, who think in terms of superlatives, are fertile soil for demagoguery.

Eighteen years ago I left Ram Allah without any clear conviction that the development of a Friends meeting as such was important. Are there not churches a plenty, even Protestant churches? Returning there now and seeing the situation in the light of my present year's work with other Protestant groups in the Arab world, I know that I was wrong. On the human side, what finer basis can there be for a substantial Yearly Meeting than the friendliness and the ability of the Arab? On the divine side, what miracle could be more glorious than the turning of men and women from religious mummery to prayer, from emotional prejudice to a rich meeting for worship? Palestine needs not two small meetings for worship, as today, but numerous strong groups. The Arab world in general, and Palestine in particular, have been the racial and geographical background of great faith. The racial and geographical potentialities continue. Is it chance, or is it Providence that has given to American Quakers the privilege of rekindling this same race and this same country with the Inner Light?

Just two further words, very realistically. Because Friends in the past have provided adequate buildings and equipment, and because parents are willing to pay reasonable tuition for education, it appears from the actual figures that one dollar invested today at Ram Allah does the work of more than twelve dollars. And finally: history shows conclusively that the Semitic mind in Palestine has a unique, potential capacity for profound religion. The world is in critical need of another outburst of such profound religion. I recommend the investment!

To discover God is not to find an inert continent to which we have been hitherto unrelated. It is like a plant discovering the sun and rain that drew it from the earth; it is like a child awaking to the love of father and mother.—LUTHER A. WEIGLE.

One Day in Jamaica

By Eleanor W. Taber

JUST a few days before the *Georgie* sailed, Benjamin H. and Alice U. Doane and I found that we were to be shipmates on a cruise to the Caribbean Sea. We sailed away from the cold, noise and dirt of New York into summer seas where the water was a soft, violet blue laced with little whitecaps, and where the "flying fishes" dashed through the air like bits of white confetti. The sun was hot but the trade winds, blowing strong from the west over the whole stretch of the Atlantic Ocean, tempered the heat. We landed at ten ports, exploring American, French, British and Dutch islands of the West Indies, besides two ports on the northern coast of South America, also at Panama and Cuba.

Our northern eyes became accustomed to palm trees and bananas, to bamboo and breadfruit trees, to cacao bushes (chocolate) shaded by taller immortelle trees which were covered with flame-colored blossoms. At one place a Negro driver pointed out something he called "a nutmeg walk" which proved to be a grove of nutmeg trees planted in rows so one could walk between. We learned that nutmegs look like peaches, the stone being the nutmeg, and being covered with a red, lace-like fiber which is the spice we know as mace. I burned my tongue well biting a bit of the mace to find out what the unadulterated spice tastes like.

In many ways the climax of the whole trip was the day in Jamaica, thanks to plans made for us by Montclair Hoffman. Approaching the island, the *Georgie* sailed near the site of the sunken city of Port Royal, into the landlocked harbor of Kingston. She anchored a little way off shore, and passengers began to go ashore in the ship's tenders. The Doanes and I waited a little, then went ashore. There on the dock we found Mr. and Mrs. Fred M. Jones (Gladys Smith Jones of Iowa) and Mr. Sherlock patiently waiting for us and having our names called as each boat came up to the pier. I am afraid Fred and Gladys Jones had got up very early that morning to drive in from Hector's River to Kingston to be sure to arrive before the *Georgie* got in. They were kindness itself in taking us where we wanted to go. They took us first to the Institute where Mr. Sherlock, the Secretary, showed us its treasures, among them a wonderful library of books on the West Indies. We almost lost Benjamin Doane then and there, for he wanted to spend the rest of the day reading about the Maroons, those slaves who revolted in Jamaica, were transported to Nova Scotia, and

from there sent back to Africa to found Liberia, where many of them were again seized as slaves and brought back to America. We tore Benjamin away to look at an engraving of Admiral Penn, father of William, who was once Governor of Jamaica, and to examine a fine collection of the different kinds of wood native to the island. Each piece of wood was cut the size of a book, the sides polished, and the bark forming the binding on the back, was lettered in gold with the name of the tree as a title.

We shopped a little, when we women went wild buying hats, baskets and perfume. Then the Jones' took us in their comfortable car to see something of the island. First we stopped at the hospital where Dr. Jinfeld Jacob came out to greet us and speak to us of the Friends he knows in the United States. Thereafter we began to climb up the hills, and the air grew fresher as we went up, around many turns till we came to the beautiful Castleton Gardens. There we wandered about with a gardener who pointed out to us the many kinds of palms, tropical trees and plants, the ginger lily, the cannon ball tree, or vine, which has strange pink and yellow flowers, and even stranger fruit which looks exactly like old fashioned cannon ball. We were enchanted with the beauty of the park nestled among the hills, and with the sparkling Wag Water River running through it. Returning to town we drove through the Hope Gardens, regretting that we did not have time to explore the orchid house there. A little more shopping, and it was time to return to the *Georgie*.

We so enjoyed what we saw of Jamaica, and only wished that we could have had more time, for we wanted to cross the island and see the Friends meetings and schools on the other side. We deeply appreciated the courtesy of our hosts who gave so freely of their time to interpret a new land to us.

I want to go back to Jamaica some day to see more of the Jamaican Friends, to read some of those interesting books in the Institute—and to buy some more hats! I wish I had bought a dozen, for the girls in New York are crazy about them.

Human freedom, with all the risk of using it wrongly, is better than no freedom. The soul can grow under no other conditions. Man must put out to sea, even with the chance of wreckage, for he will never become a sailor by remaining in port.—JONATHAN BRIERLEY.

Will Prohibition Return?

By Vernon L. Brown

THE "screened door" of former years, from behind which came the pungent odor, is but recorded history to our youth and even to many of middle age. To those of us who are older the fact that from these doors many a man staggered to his home to beat and abuse or even kill his half-starved, half-clothed, half-frozen wife and children is a sad memory of realities. All this because that which should have been spent for food and the ordinary comforts had been spent for liquor.

Many will recall the long, slow road by which these places of debauchery and crime were removed from our fair land. First the scattered towns and townships, then the counties, followed by state after state, entered the dry area. This continued until more than three-fourths of the area of continental United States was dry. Conditions were improved but there were problems yet to be solved. Liquor was passing from wet to dry states and liquor advertisements were moving freely in the mails.

Early in 1917, Congress began to take some advance steps in the matter of protecting the dry states. They made it unlawful for any "letter, post card, circular, newspaper, pamphlet or publication of any kind containing any advertisement of spirituous, vinous, malted, fermented or other intoxicating liquors to be deposited or carried in the mails of the United States." This same Congress submitted the Eighteenth Amendment to the Constitution for ratification. It was promptly adopted and became effective January 16, 1919. Prohibition had gained long-cherished hope.

Almost from the time of the adoption of the Eighteenth Amendment, there appeared to arise a feeling that, as prohibition is now in the national Constitution, the fight is over; there is nothing more to do. I confidently believe that it was, in large measure, this apathy on the part of many Christian people which made possible the repeal of the Eighteenth Amendment and our prohibition laws then existing. This was a "body blow." Prohibition was set back but it was not killed.

All the above is familiar history to many. Why bring it up at this time? In moving to advanced positions, it is often advisable to pause and take our bearing before proceeding. In so doing it is often necessary to look over the ground whence we came and thus determine whither we are going and the elevation of our next pause. Looking at

the events affecting prohibition during the last decade, we are forced to admit that we have fallen from the "prohibition mountain tops" of 1919 into the valley. Of this situation Senator Shepard recently declared that the conditions are worse than before prohibition. But even now we are beginning again to ascend the mountain. We learn of place after place where the sale of liquor is forbidden. Even some of the former enemies are beginning to see the light. Within the past few weeks a senator, who ran and was elected on a wet platform and who voted for repeal of the Eighteenth Amendment, was reported to have declared in an address, in his state, that all that they had claimed for repeal was wrong and that if he again had the opportunity he would vote for prohibition. He also made similar remarks on the floor of the Senate.

What of the future? Will prohibition return? The people of the United States will answer. Some of those who fought so bravely for the cause are still fighting. At a meeting held in Washington, D. C., this year and attended by national and international leaders, a continued fight was urged for the reintroduction of prohibition in the United States.

What can we do? We can support legislation now in committee of Congress to suppress the advertisement of alcoholic beverages. Two bills have been introduced, either of which would do this. What are these bills? Briefly, they are as follows: the Johnson bill, introduced by Senator Edwin C. Johnson, of Colorado, and known as S. 517. It is a bill to prohibit alcoholic beverage advertisements by radio. This is good but the bill introduced by Senator Arthur Capper, of Kansas, is more inclusive and therefore in my opinion more desirable. It is known as S. 575—"A bill to prohibit the transportation in interstate commerce of advertisements of alcoholic beverages, and for other purposes."

Sections one to three of the Capper bill make it unlawful for any distiller, brewer, vintner, manufacturer, wholesaler, or retailer or for the agent, broker, or factor of any of them, engaged in the sale of alcoholic beverages or for any publisher or the agent of any publisher to cause to be transported in the mails or otherwise or from any common carrier or for any private carrier for hire to transport from any State or Territory or the District of Columbia to any other State or Territory or the District of Columbia any newspaper, periodical,

news reel, photographic film, or record for mechanical reproduction advertising alcoholic beverages or containing the solicitation of an order for alcoholic beverages.

Section 4 reads as follows: "It shall be unlawful to broadcast by means of any radio station for which a license is required by any law of the United States, or for any person operating any such station, to permit the broadcasting of any advertisement of alcoholic beverages or the solicitation of an order for alcoholic beverages." This would remove one of the most subtle and pernicious methods of alcoholic advertisement. With this removed we could listen to radio programs knowing that we would not be invited to indulge in some alcoholic beverage.

Section 5 excludes from the mails any letter, postal card, circular, or pamphlet containing any advertisement of alcoholic beverages.

You may say that it covers too much—there is no chance of getting it passed. Let us ask Senator Capper for his opinion. In an address a few weeks ago he said he believed that there was a "fair chance" for the passage of his bill if the Senate could be convinced that the public approved. There is but one way for the Senate to know the approval of the people and that is to tell the senators our views on this question. The senator urged that church groups and other organizations do this by taking action and sending notice thereof to their senators.

Both of these bills are now with the Interstate Commerce Committee of the Senate. Hearings have been held on the Johnson bill and will be held within a few days on the Capper bill. The passage of either would be a step forward and would raise the cause of prohibition to higher levels.

Do you favor the removal of this type of advertisement from the air, from the newspapers and from the best periodicals, which enter our homes, thus safeguarding the reading and radio programs for our children? If you do, write your senator; also Senator Burton K. Wheeler, Chairman of the Interstate Commerce Committee, Senator Edwin C. Johnson, Chairman of the sub-committee in charge of the hearings on these bills, and Senator Arthur Capper, telling them of your approval.

It is possible again to have prohibition in the United States if every believer in the cause will pray and work.

Washington, D. C.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

AS ONE SOCIALIST FRIEND TO A SINGLETAXER

Editor, THE AMERICAN FRIEND:

I want to congratulate Mildred Jensen for her two courageous letters in recent issues of THE AMERICAN FRIEND, attacking the economic evils from which we suffer, and offering remedies for the same. This is a subject so unpopular that most intelligent, and otherwise well-intentioned, people run away from it; even as one hundred years ago, Friends ran away from the slavery question—to the extent that they disowned Isaac T. Hopper, James Gibbons and Charles Marryatt for their anti-slavery activities.

But let us consider Mildred Jensen's proposition that the private ownership of land is the great cause of our economic troubles, because, since no one creates land, no one is entitled to own it, and to hold it out of use for a price, and thus cause poverty and unemployment.

Now there are some of us who think that individuals should not own and control for their own advantage, the big machines so fundamentally necessary in industry, and thus cause poverty and unemployment.

Our Singletaxers disregard this phase of the question, because men create the machines, and are therefore entitled to own them. But let us see. Did not the first tillers of the soil earn their land by the tremendous labor of making the raw earth workable? Even as men earn their tools by making the raw wood or metals workable? I was a farmer on a very rough farm for forty-five years; and it is not theory with me.

When Henry George developed the Single Tax idea in England, on the basis that the "Creator, and not man" prepared the land, he had before him the land all prepared by man for hundreds of years, and he quite naturally overlooked man's work in it. But the capable few had become possessed of the land there, even as the capable few have become possessed of big machinery everywhere, with the result in both cases that the many are exploited by the few, and poverty, and all kinds of human wretchedness are inevitable and rampant the world over.

It is very clear that one hundred years ago in England, when land was held by the few, and before big machinery had developed, breaking up the big estates (which was quite unthinkable then)

would have given everyone the necessary land for a comfortable living. But that was in the "horse and buggy" days, and is of less than no consequence now when the necessary big machinery to make a good living on the farm costs as much as the farm.

Moreover, the great mass of unemployed are now former industrial workers, and know nothing about agriculture. They could not keep body and soul together if they had the land. As it is, the great agricultural staples are over-produced (plowed under, or stored by the Government for some miracle to happen).

More and more, humanity must be occupied by industrial work. But there, under the prevailing profit system, the few that are smart get control and exploit the many.

Now the trouble is that the many who are thus exploited go to the polls and give their consent to their own exploitation; and we of the so-called Christian Church have no message of enlightenment to teach them how to protect themselves. We still teach and maintain the profit system by which 20 per cent of the people rule and ruin the other 80 per cent; and all come out of the fray with mighty little of the Master about us.

What did George Fox mean by "Mind the Light"? It looks as though we had lost the Ocean of light which he saw above the Ocean of darkness.

I have written to the several hundred of the "Wider Quaker Fellowship," and I have a sheaf of letters in return which shows that we need them more than they need us. I hope we hear from Mildred Jensen again to stir us up.

JONATHAN C. PIERCE.

White Plains, New York.

HELP ASKED FOR ONE WHO HAS HELPED OTHERS

Editor, THE AMERICAN FRIEND:

The name of Pierre Ramus is known throughout the international peace movement, but it may not be generally known

THE GREAT PHYSICIAN

God's silence is like music

Of wind in forest trees,

His stillness is symbolic

Of celestial harmonies;

As fragrant sod or tranquil rain

Soothe a spirit reeling,

So God's hand has power again

To bring about men's healing.

MARY BLACKBURN.

New Vienna, Ohio.

that this veteran anti-militarist is now a fugitive from the Nazi regime, and is forbidden to work in the country which has given him sanctuary. He is therefore entirely dependent on the assistance given him by those who do not forget his heroic and life-long devotion to the cause of peace.

It is hoped that a publisher will be found for his book on "The Racial Problem—Peace and Mankind," and this matter is already in hand; but in the meantime Ramus and his wife must live.

If those who would like to demonstrate their pacifist solidarity by giving a comrade in great distress a helping hand, care to send him a donation through me, it occurred to me that a fund might be organized for his assistance, the money to be disbursed in small regular sums which would give him security for six months at least, during which time his book may be placed. I have already received £5 from Laurence Housman, author of the play, "Victoria Regina," for the purpose of starting this proposed fund. Ramus' need, obviously, is not for spasmodic gifts, but for some solution to the problem of existence for himself and all in his position, and I understand that the Peace Pledge Union is shortly to go into this matter.

The peace movement throughout the world owes a great deal to Ramus, and a man in his position cannot live by sympathy alone—or even by casual small donations here and there. Hence this idea of building up a fund which will provide a few months of security during which time some revision of the laws governing refugees may have been effected.

Ramus has been robbed of all his possessions by the Nazis, even of his manuscripts, including the finished manuscript of his book, "Violence, Non-Violence, and the Social Revolution," which he is now at work rewriting.

It is well known that he has suffered imprisonment in the past, like many others, for his pacifist ideals, and well known, too, that he has helped many others in his time. He is known personally to many pacifist leaders in the United States.

I devoutly hope that in my effort to assist this good pacifist comrade I shall receive the cooperation of all who recognize the importance of pacifist solidarity at this critical juncture of world affairs.

REGINALD A. REYNOLDS.

53 Cleveland Square,
London W. 2, England.

Reginald Reynolds, an English Friend, is internationally known for his active and consistent devotion to the cause of peace. Incidentally, it was he who, some years ago, was entrusted by Gandhi to carry his famous message to the Viceroy, the then Lord Irwin.—Editor.



BOOK REVIEWS

Readers are urged to order all books through the
Friends Book and Supply House, Richmond, Indiana



LUMINOUS DUST

By EDITH LOMBARD SQUIRES

The Kaleidograph Press. \$1.50

Thornton Wilder tells us in "Our Town" that only the rare soul, the poet, can realize the poignant beauty of life, moment by moment. Most of us can see it only from a distance, when the long perspective gives significance. This book shows clearly that Edith Lombard Squires is one of the rare souls able to see the glory in the commonplace, to see the earth as "luminous dust."

Her book is divided into three parts: I. Lyrics; II. Pastoral; III. Sonnets. The first part contains short lyrics characterizing many simple things: snails, the pet dog, drought, gardens, and country walks. Frequently, as in "Praise of Walking," one comes upon such attractive lines as these:

"But to know the country,
Walk a blossoming lane,
Listen to earth singing
Touch spring's counterpane."

"Marching into May" and "Fawn of the Forest" seem the twin peaks of eminence in this part of the book.

The little poem, "Apprentice," completes Part I. Its brevity, apt imagery, and incisiveness remind one of Emily Dickinson.

"I have gathered sunsets,
Held a star at dawn,
Burned with autumn forests,
Sung the winter on,
Forded grief's dark river,
Faced love unafraid—
Life, if death comes knocking,
Have I learned my trade?"

The second part, Pastoral, beginning with a bird's-eye view of Elkhorn Valley, sets forth in narrative and lyrics, the tragedies and joys of the country community from the subtle drama of "A Crooked Stick" and the bereavement in "The Plow Lies Idle in the Furrow," to the picture of the cold morning in mid-winter,

"The gnawing winter dark that creaks
the stair
And penetrates the covers with its
claw—"

Life on this "common ground" shines with a mild, reflected glow of the author's insight in such poems as "Pastoral for Youth."

"From common ground of earth forever
near
We sow and gather for our simple
needs."

But to find expression for what Alfred Noyes defines as "more than can be told in speech," we must turn to the last section, Sonnets. Here the unanswered

questions of man's universal spirit are embodied.

"I am not reconciled to this brief dust,
Nor ever will be till my heart is dumb.
Not reconciled to face death's final
thrust,
Leaving unanswered life's bewildering
sum."

Nor are the questions left entirely unanswered, for man's invincible spirit surely could not be more adequately expressed than in this sonnet:

"I look at life now from an airplane
height
That dwarfs the unessentials of the
way
And makes a pattern, luminously bright,
To shine before me clearer day by day.
Those stones on stones that made so
high a wall,
Are now a narrow line, the road has
swerved,
And that broad river has no breadth
at all
But is a tinsel ribbon earth has curved.
Each mountain peak seems now so
small a hill;
The forest, once so vast, a wreath of
green,
And mightiest ocean, turbulent and
chill,
Is now a mirrored sky, blue and serene.
Death cannot blind me with its nar-
row fear—
I see new worlds beyond the stratos-
phere."

Looking back at her former volume, "Sails That Sing," published in 1928, one finds wide interest and lilt and music indicative of her power, "touching the tender stops of various quills." Many of the poems stay with one, as the lovely "Soaring Wings."

"I found my wings today—so long laid
by—
Wrapped in the dark cocoon of earthy
days."

But in the later book there seems evidence of immeasurable growth, both in power of expression and in comprehension of life and its mysteries. One finds much in "Luminous Dust" to show us the infinite in the common ground from which we spring.

ANNA EVES.

Earlham College,
Richmond, Indiana.

HEALTH INSURANCE WITH MEDICAL CARE—BRITISH EXPERIENCE

By DOUGLAS W. ORR, M.D., and JEAN
WALKER ORR

Macmillan Company, New York
271 pp., \$2.50

In the so-called "prosperity era" previous to the great crash of 1929, it was difficult to find an American audience willing to listen to pleas for social legis-

lation. "The most prosperous country in the world does not need social security laws," said the super-patriotic element of our population. "Such laws may be necessary in the impoverished European countries," continued the the apologists for our prosperity system. "Here, where everybody has a job at the highest wages in the world, people are able to save for a rainy day," etc., etc. So they went merrily on, until . . . and that is where the above mentioned book comes in. We have had a number of books presented to us already on the Scandinavian system of social legislation, but here is a young American doctor and his wife, an experienced social worker, who tell us about health insurance and medical care in Great Britain, so thoroughly and interestingly that it leaves this question in the reader's mind: "Why don't we have a similar thing in the United States?"

The book opens with a foreword by David Lloyd George, former Premier of England, whose National Health Insurance Act of 1911, which is still in force, laid the foundation for national health insurance in Great Britain. Helen Hall, president of the National Federation of Settlements in the United States, follows with some introductory remarks, and then Mr. and Mrs. Orr give a detailed and intimate account of the British system of medical care. The book explodes the myth of inferior type of medical service for those who are insured against sickness—the vast majority of the British public. The average English physician has his "panel patients"—those who get free medical care, when they pay their insurance—and his private patients, and in many instances the panel patients constitute one-third of the doctor's income. He is paid by the approved sick benefits societies, which handle the financial part of health insurance. What makes this particular book especially valuable are the many personal interviews the authors have had with the insured workers and their families, with panel doctors and with medical men and women of the highest standing in the nation. Furthermore, they have made a thorough study of the British hospital system, and explain how this system fits into the health insurance scheme.

Although the present British system of health insurance centers around the wage earner—the scheme does not as yet cover his dependents—it has been of incalculable benefit for the people of Great Britain, and it is no exaggeration to say that today they simply could not be without it. Lloyd George himself says: "The nation would as soon think of abandoning it as it would abolishing the Post Office," and he continues: "The medical profession, which at the outset viewed it with unconcealed distaste, now finds it a highly satisfactory source of income considerably in excess of that which they

formerly secured from the section of the public which it covers. The insured classes enjoy by means of it a degree of medical attention previously unknown, as well as a measure of financial security in sickness to which they were once strangers. It has become the keystone of our social structure for the maintenance and improvement of the nation's health."

The entire book is a challenge to our own present muddled health system, where millions of people need medical care, which they cannot afford to obtain under private medicine, and where thousands of doctors lack work because their "customers"—the sick people—cannot afford to buy health. If the reader has not realized it before, he will be convinced after reading the Orr book, that health is a national and a social issue which must be handled nationally instead of being treated in the helter skelter fashion in which it is being treated in the United States today. In the long run worries and anxiety over sickness are too expensive a drain on the morale of millions of our people.

PETER GULDRANDSEN.

Berkeley, California.

NEWS LETTER FROM NEW YORK FRIENDS

The housewarming given on the afternoon of April 25 at 144 East Twentieth Street, New York City, for 200 persons signified the opening there of the New York Friends Center.

Its purpose is to be a place of friendliness and assistance for refugees, a place of welcome and information for Quaker visitors to the New York World's Fair and to be headquarters of the joint concerns of Friends living within a radius of fifty miles. Hours are from 2 until 10 p. m., Monday through Saturday every week.

Officers are: L. Hollingsworth Wood, Chairman, Samuel B. Williams, Malcolm R. Lovell, and W. Glenn Roberts, first, second and third, Vice-Chairmen; Ruth Perera, Secretary; Frances Hart Burke, Substitute Secretary; and C. Marshall Taylor, Treasurer, who will be glad to receive contributions toward the work of the Center. His address is 144 East Twentieth Street.

The 245-year-old Flushing Meeting-house, Flushing, Long Island, on Northern Boulevard, a mile from the New York World's Fair, is open to the public, beginning May 1st, on Mondays, Wednesdays and Fridays from 2 until 6 p. m. Henrietta Cawl Carey of the Lafayette Avenue Meeting, Brooklyn, expects to be there to welcome Friends. Eliza Bell of the Flushing Meeting will be at the literature table on the second floor, and Elizabeth Meijer, who speaks five lan-

guages, plans to serve tea from 4 until 6 p. m.

New York Young Friends Fellowship publishes in March, June, September and December, *The Young Friends Correspondent*, designed to bring even closer together all Friends in New York State under thirty-five years of age. The officers of the publication whose office is at 144 East Twentieth Street, are: William E. McIlvain, Editor; Lindley K. Nichols, Assistant Editor; and David S. Taber, Jr., and Thomas B. Noble, Business Managers.

The Fellowship is headed by James Holden, Clerk, Katherine Cook, Assistant Clerk, Katherine Snyder, Recording Clerk and Helen Cornell, Treasurer. For administrative purposes, the State is divided into regions with clerks as follows: Metropolitan New York, Elizabeth Stubbs; Mid-Hudson, Margaret Underhill; Northwestern, M. Parker Burroughs; Western, Clarence Padgham.

New York Quarterly Meeting convened at 7:30 p. m., April 26, in the Lafayette Avenue Meetinghouse in Brooklyn. Augustus T. Murray was present and during the half hour of worship preceding the meeting for business gave a beautiful message.

August Garone, chairman of the Social Order Committee, reported on its interest in the problems of free speech, penal institutions, labor unions and housing and on its efforts to see both sides of the question. It desires to organize panel discussions and to invite speakers to speak at Quarterly Meetings.

Edith Rhodes, Chairman of the Com-

AMONG OUR CONTRIBUTORS TO THIS ISSUE

(Not elsewhere identified)

MOSES BAILEY—Associate Professor of Old Testament, Hartford Theological Seminary, who is teaching this year in Near East School of Theology, Beirut, Syria.

VERNON L. BROWN—Member of Irving Street Meeting, Washington, D. C., and member of American Friends Board of Missions.

DOROTHY HEIRONIMUS—Educational Secretary, American Friends Board of Missions.

LESLIE DURAND SHAFFER—Secretary of the Fellowship Council and of the American Section of the World Committee on Consultation.

ELEANOR W. TABER—Prominent member of New York Yearly Meeting and of Twentieth Street local meeting, New York City.

R. FURNAS TRUEBLOOD—Pastor, Plainfield, Indiana, Meeting; Vice-Chairman, Board on Christian Education.

mittee on Public Morals, told of the monthly W. C. T. U. meetings at Lafayette Avenue and of concern over the liquor problem and moving pictures and their "bank nights."

Edward Thomas, Chairman of the Peace Committee, spoke of how the Dictators manufacture crises to keep themselves in power; of how the times are like the days when the Friends arose, and how the shadow of the military is creeping westward with the advent of conscription in England.

Twentieth Street Meeting which has been worshiping with the Fifteenth Street Friends since January, 1938, reports that attendance on First Days has increased in a year from over eighty to over one hundred. Meeting for worship is held at 144 East Twentieth Street in May through September, and at 221 East Fifteenth Street, in October through April.

The weekly 3:30 p. m. First-Day All-Friends meeting for worship held on the fifteenth floor of the Riverside Church, Riverside Drive and 122nd Street, is very successfully headed by the Metropolitan Young Friends on the fourth First-Day in each month.

Arthur Santmier of Marysville, Tennessee, told us of the place which Friendsville Academy holds in Eastern Tennessee in ministering to the needs of community and mountain folk.

FREEDOM

I paced a narrow cell with window barred;

Its ugly floor, the meager cot were hard. Others, hated ones, had placed on me These bonds that held so gallingly.

The prison yard, the guards, the wall, How deeply I despised them all!

I daily turned my bitter will, To vengeance, though a captive still.

I struggled vainly, almost wild, Until He came. He gently smiled And loosed each binding link and thong and strand,

And beckoned me; then did I understand. With joy I bound those self-same chains on me And went where'er I would, for I was free.

FAUGHN WHITE.

New Castle, Indiana.

BINDING WORLD TOGETHER

(Continued from page 190)

Friends lives by the inner prayer of its members for the corporate guidance of the Spirit; and by the outward practice that is the expression among men of creative friendship and constructive life." In a world that is falling apart let us in truth, simplicity and Christian comradeship strive to bind it together.

QUAKERDOM • AT • LARGE

At the Nebraska State Sunday School convention held last week, Dean M. H. Watson of Nebraska Central College was one of the leaders in the Social Action Conference group when the subject for discussion was, "The Christian and World Peace."

* * * *

Emmett Stegall, a Richmond young Friend, is looking forward to attending the world's Christian Youth Conference to be held at Amsterdam in mid-summer. He is one of about forty representatives from the Young Men's Christian Associations throughout the United States who will participate.

* * * *

An observing visitor at the recent annual Board and Committee meetings of the Five Years Meeting, held in Richmond, was an English young Friend, William Pearson Thistlethwaite, a member of York Monthly Meeting. He is spending some months in this country getting acquainted with American Friends and their work and problems.

* * * *

In a note of appreciative acknowledgment, Clare M. Brown, who contributed the article, "Why I Come to Friends," which appeared in our last issue, writes that we mistakenly identified her as having been Dean of Women at the University of British Columbia, although she did student counseling in the office of the Dean. She is now Associate Secretary of the Student Christian Movement in the University of Toronto.

* * * *

David Hinshaw of Westtown, Pennsylvania, contributes one of the chapters to "We Americans," a handbook on Americanism just published by the Atlantic Monthly Company of Boston. Among the many subjects treated in the book, which is dedicated to liberty, tolerance and democracy, are: What Racism Is and Does, Who Made This Great America, Our Liberties, and Science Looks at the Human Family.

* * * *

That remarkable Indiana Friends couple, Jehiel and Anna Jane Bond, observed their seventy-third wedding anniversary on April 26 at the home of their son, Dr. S. Edgar Bond, in Richmond. He is ninety-seven years of age and she ninety-four. Last year about this time Jehiel Bond, a minister, gave an impressive message of benediction at the Webster Meeting, a few miles north of Richmond, in which he has preached for the greater part of his life. His message was later published in THE AMERICAN FRIEND,

after which it was reproduced in booklet form.

* * * *

Our English Friend, Frederick J. Gillman, renewing his subscription writes: "You seem farther away from the anxiety and fear in which we spend our lives over here, wondering what each tomorrow has in store for Europe. The great hope is in the common people and their deep longing for a better way of life." He speaks appreciatively of the presence of Elton Trueblood in England, saying that Friends over there are being greatly helped by his thoughtful ministry.

* * * *

An attractive and compelling new Quaker book is, "We Didn't Ask Utopia—a Quaker family in Soviet Russia," by Harry and Rebecca Timbres. High tribute to the book is paid in a foreword by Walter Duranty, veteran Moscow newspaper correspondent—a tribute not only to the intrinsic worth of the book but also to the late Dr. Harry Timbres. We have already found this to be an absorbing and illuminating portrayal which we hope to review in these pages quite soon.

* * * *

In a personal note accompanying his interesting article which appears in this issue, Moses Bailey writes that they are greatly enjoying the year in Beirut. "The School of Theology," he says, "is a very attractive place to teach, the city is unusually congenial and normal life progresses here even when Jerusalem and Damascus are fanatically excited." Their daughter, Marguerite, who has been studying at the University in Beirut, is teaching English at the Girls School at Ram Allah this last term of the year.

* * * *

We have received a copy of a booklet of approximately one hundred pages, "A Brief History of the Life of George Fox," published in Spanish and prepared by George D. Weeks of Whittier, California. It is primarily for children and young people for use among Spanish-speaking people on the mission fields maintained by Friends, and has been generously contributed by George Weeks and his wife for the advancement of the Christian cause in those areas for which Friends are responsible.

* * * *

The New York Press gave generous space announcing the opening of the Friends Center in New York City which was inaugurated April 25. While for some time there has been a desire among metropolitan Friends to establish such

a Center, the project has been stimulated as a means of cooperating in the German refugee program. Furthermore, the new offices will serve as headquarters for the reception of visitors attending the New York World's Fair. In connection with the announcement of the opening, the press published considerable material regarding the activities of Friends.

NEWS OF OUR MEETINGS

Friendsville Quarterly Meeting in Tennessee convened at Hickory Valley Church, a historic Friends center, on Saturday, April 22. After the business session, a devotional period was held at which the presence of the Holy Spirit was definitely felt. On Saturday night a Young Friends Conference was held, at which Irene Ellis, ex-principal of Friendsville Academy, discussed "World Religions."

* * * *

A series of evangelistic services was held recently at New Salem, near Greentown, Indiana. Frederick E. Carter, General Superintendent of Western Yearly Meeting, assisted by John R. Walter, pastor, conducted the meetings which brought forth a good spirit of unity and Christian fellowship among the members. Increased interest in attendance was manifested by the public reception of sixteen new members on Easter Sunday morning.

* * * *

Clintondale, New York, Friends are preparing to celebrate on May 21 the fiftieth anniversary of the building of their present meetinghouse, although the history of the meeting dates back as far as 1790. Rufus M. Jones is announced as the anniversary speaker, his subject to be, "Quakerism in the Past Fifty Years." B. Russell Branson, the pastor, writes that they are trying to contact all former living pastors, from whom they desire words of greeting at the time of the celebration.

* * * *

A conference on Christian Education was held at Muscatine, Iowa, April 14, with Irma Guthrie of West Branch, Chairman of this department of Quarterly Meeting activities, presiding. The topic, "Aims of Christian Education," was studied in groups with Charles Thomas directing the adults, Ruth Kirk leading the young people and Lucille Thomas in charge of the children. All of these workers were from Des Moines. Contributions to the program were also made by John and Thelma Baxter of Buffalo, William S. Kitch and Viola Smith of Muscatine, and William C.

Hartnett and wife of Bloomington. Music was furnished by the various meetings, which were all well represented. A pot-luck lunch was held at noon, which gave opportunity for pleasant fellowship.

* * * *

Friends of New London Quarterly Meeting, (Western Yearly Meeting) held at Russiaville, Indiana, April 15, 1939, adopted the following resolution: "New London Quarterly Meeting of Friends Church, composed of 1052 members, are united in protesting against the present attempt of many national political leaders to stir up hate and seek to create an emergency that would lead to war. We feel that no such an emergency exists and that such attempts to create a spirit of war are un-American and un-Christian."

* * * *

Friends of Centerville, Indiana, feel that they have in the boys and girls of their Sunday School an example to be emulated. Last year members of the Intermediate Class were given the proceeds of the checking booth, maintained at the annual Thanksgiving dinner. Immediately they proposed to have a "Big Party." At the suggestion of their elders, however, they had a very inexpensive party and put their earning in the treasury. On Sunday, April 9, the Sunday School Superintendent read a letter from the American Friends Service Committee setting forth the great need among Spanish children, and stating that wheat had been given, but that money was needed for transportation costs. On the following Sunday, the boys and girls voted five dollars from their treasury so that the Spanish children might have the "Big Party."

* * * *

Representatives from Gasport, Batavia, Collins and Farmington were present at Farmington Quarterly Meeting held at Farmington, New York, April 22 and 23. At the afternoon session, Levinus K. Painter, now pastor at Collins, gave a talk on the Penn-Craft project of the American Friends Service Committee. In the evening the Farmington Friends presented a religious drama, "The House on the Sand." Ernest Klein, pastor at Batavia, preached Sunday morning. A picnic supper was enjoyed Saturday evening and a Quarterly Meeting dinner on Sunday. . . . After an Easter sermon by the pastor, Charles A. Lampman, six new members were received into Farmington meeting in addition to four children who came in as associate members. Five little ones were presented in a dedication service. In the evening a cantata, together with an impressive pageant, was presented by the choir and the young people and children. An offering was taken for the Service Committee.

TROUBLE SPOTS STUDIED IN NEWBERG SERIES

The Peace Committee of the Newberg, Oregon, Meeting, with the help of the Monthly Meeting, recently sponsored a series of six meetings, seeking to secure and give out information on some of the complex problems leading to Peace or War.

The first of the series was a panel discussion on the topic, "Trouble Spots" of the old world, led by four students of the local High School and one of their teachers. The last of the series was a discussion by four Pacific College students on "The Background of Present Situations," "Germany and Italy," a review of the book, "Union Now," and "Different Ways Out."

It was indeed hopeful for the future to see that at least some of our young people are well informed and giving careful study in forming clear-cut opinions as to peace and international security.

One evening was given over to Warren D. Mullin, with his valuable address on "How Public Opinion Can Promote Peace." On another evening the "Jewish Immigration Problem" was discussed in a candid and informative way by Dr. Jerome Holtzman, a Jewish physician of Portland.

In order to obtain first hand information concerning conditions in China, Mrs. Mei, a Chinese exchange student at Oregon State College, was invited to come and tell of her personal knowledge of the situation. The meeting directed the sending of a wire to our Senator McNary, protesting against sending war materials to Japan.

At one meeting, a group of girls from Pacific College presented the play, "Missing," which was very impressive and well received. At this time also, three local men who were in the Reconstruction Unit in France told something of why they preferred reconstruction to destruction.

KANSAS PASTORS ALLIANCE IN ANNUAL SESSION

The sessions of the Pastors Alliance of Kansas Yearly Meeting, held at Emporia, April 17 to 20, witnessed very gracious manifestations of the Holy Spirit, and very vital expositions of the Scriptures under the ministry of Dr. Paul Rees, as visiting speaker. His three morning messages were filled with instruction and encouragement to ministers. The first was a discussion of Phil. 2: 5-16, "Ye shine as lights in the world"; the second an exposition of Col. 1: 25-29, "What kind of a preacher Paul was." He was not the chief sinner, but the chief of saved sinners. His message was the person of Christ, and his motive was to present every man perfect in

Christ. His third morning message was based on Luke 10: 25-37, "The Great Commandments." "This do," has a two-fold meaning. The first is the command of perfect love to God, and the second is to put that love into service for needy men. Jesus did not say He was the Good Samaritan, but "you are to be that Good Samaritan." The evening messages were evangelistic.

"Building the Church," was the theme of all the papers presented. Alfred Smith gave the opening address on Matt. 16:18. Others followed thus: Alice K. Hunt, "The True Foundation of the Church"; President Charles Beals of Friends Bible College, "Building the Builders"; Thomas O. Wilcoxon, "The Promotion of True Revivals"; Chas. O. Whitely, "Preaching That Builds"; Estella Garrison, "The Worship Service"; Samuel A. Shrauner, "Conserving the Revival Gains"; Lela Gordon, "The Preacher As a Shepherd"; Fred J. McKinney, "The Perils of the Ministry"; Richard L. Wiles, "Building the Church." Friends University hour was conducted by President David M. Edwards and a male quartet; Friends Bible College Hour, by Professor Knight and Professor Murphy, also with a male quartet.

The pastors decided to secure a suitable memorial stone for the grave of Arthur B. Chilson, their beloved missionary who died recently in Africa. A plan of group protection in time of death in a pastor's home was arranged.

Officers of the Alliance for the coming year are: Fred J. McKinney, President; Clare Willcuts, Vice-President; and Ardith Stands, Secretary-Treasurer. An invitation was accepted to meet at Cherokee, Oklahoma, in 1940.

HOME MISSIONS BROADCAST ANNOUNCED

"Frontiers of American Life," a new religious series dealing with home missions, to be conducted by the Rev. Mark A. Dawber, noted worker in rural mission fields, will be inaugurated over a National Broadcasting network on Thursday, June 1.

Under the auspices of the Federal Council of Churches of Christ in America the programs will be presented each Thursday during the Summer months at 12:30 p. m., EDT, over the NBC-Red Network. Throughout the series Dr. Dawber has planned to show how the American pioneer spirit has influenced the religious and moral aspects of our national life.

The topics to be discussed in the new series during June are: June 1, "The Religious Challenge of the Frontier"; June 8, "The American Indian"; June 15, "Our Rural Heritage"; June 22, "Pioneers in the Southern Highlands," and June 29, "Pioneering in Puerto Rico."

EASTER INGATHERING AT OSKALOOSA, IOWA

By earnest and frequent meetings of the devotional committee and the pastor, Herbert Huffman, Jr., a very intensive program was planned for the pre-Easter work of the College Avenue Meeting.

Six or more cottage prayer meetings were held, once each week, in different sections of the city for a period of three weeks beginning February 21. These were a great source of blessing and inspiration to all and especially to some who do not often attend the regular prayer meetings.

During the week of March 13, a number of men and women of the church organized themselves into groups of Christian workers and by personal contact and by calling in various homes were able to interest many in the work of the church. Following this week of personal evangelism, training classes for church membership were conducted by Edwin McGrew and Herbert Huffman, Jr.

On the evening of March 30, the members of the Ministry and Oversight body gave a dinner for the prospective members. Following the dinner the pastor gave a very helpful message. A devotional service was conducted by Terrell Kessler, Clerk of the Ministry and Oversight, in which Christian experiences and declarations of faith were given by members and by those coming into the church.

As a result of these many weeks of earnest work, on Easter Sunday the church welcomed into membership thirty-four new members, some by letter and others on confession of faith. At the close of the service, a very impressive recognition service for infants and consecration by the parents was conducted by the pastor.

STRONG FOR SCATTERGOOD REFUGEE PROJECT

The Scattergood Refugee project in Iowa, as set forth in recent issues of THE AMERICAN FRIEND, has found a ready response in the hearts of Des Moines Friends. Every group of the Meeting has generously contributed toward making the Hostel attractive and homelike. The women have made quilts, rugs, linens and other furnishings; the Intermediate girls made fifteen pillows and covers; a group of young people are making and donating some game boards which can be used as tables; the Junior Endeavor group gave five dollars and there are many other gifts in the making. Substantial gifts of furniture have also been received.

A group of Faculty members and students of Iowa State College who are interested in the work of Friends and their way of life and worship are meeting for worship services with from twelve to

fifteen present. On April 2, several from this group came to worship with Des Moines Friends.

For five weeks preceding Easter, a class of young people met with the pastor, Charles Thomas, for two lessons each week as a part of their preparation for membership with Friends. The mid-week meeting during these weeks offered an opportunity for a series of Church Family devotional periods which resulted in great blessing to all.

Approximately one hundred participated in the Easter Sunrise service which consisted of music, prayers, responsive readings, special talks and a pantomimed Easter Hymn built around the theme, "But in the Morning Cometh Joy." Shut-ins were remembered on Easter by the Juniors and Intermediates with a devotional service, flowers and other gifts. At the morning worship service the combined choirs brought the Easter message in two beautiful cantatas. At this time ten associate members and two others requesting membership were given recognition. The special offering taken for Scattergood Hostel amounted to \$231.47, with more to follow.

The Sabbath evening service on April 2 consisted of a public forum on Peace with Everett Davis, Roy Clappitt and Minnie Zelliott as leaders. This proved to be a very profitable and enjoyable service to the goodly number present.

The missionary committee of the Monthly Meeting, in cooperation with the missionary society, furnished a family dinner at the church on the evening of April 19 which was well attended. The program was furnished by the young people of the University Christian Church who had made a study of the social conditions of Des Moines and gave an enlightening report on their findings.

NOW I LAY ME

Dear Lord, the day is now far spent,
And night descends with shadows deep;
Help me forget each trial and care,
And "Now I lay me down to sleep."

So oft the tempter comes to me,
And bids me sin, that I may weep.
Help me to answer as Thou wouldst,
"I pray Thee, Lord, my soul to keep."

Lord, help my life to count for Thee;
For Thou didst die for my poor sake,
And may I ever ready be
"If I should die before I wake."

And if that summons clear should come,
I'd gladly all of earth forsake;
If Thou wouldst bid me, "Welcome Home."
"I pray Thee, Lord, my soul to take."

LAURA OLIPHANT.

Friendswood, Texas.

FRIENDS STIMULATED BY FRESH LEADERSHIP

On beginning in March his work as pastor of the Friends Memorial Church of Berkeley, California, Gorman Y. Doubleday, formerly assistant pastor of the University Friends Church of Wichita, Kansas, launched upon a series of pre-Easter sermons under the general title, "Together with God." His messages are heart-searching and remind us that the "word of God is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit. . . and is a discerner of the thoughts and intents of the heart." We trust that as time goes on the Holy Spirit may thrust home to our hearts the truths He would have us grasp.

Gorman Doubleday has taken his place in the Ministerial Association of the city, and has been called upon several times to give radio addresses over the Berkeley station. The church gave the Doubleday family a reception when one of the guest-ministers present remarked that he thought we Friends had in our new minister "a coming man." (If we seem to boast it is only that we are glad to have this earnest, wide-awake young man as under-shepherd. The consciousness of our own need should keep us humble.)

During the week beginning April 16, Herbert and Lona Hinshaw and our minister went to Whittier, California, to attend a board meeting, and Gorman Doubleday later attended a minister's retreat where some seventeen or more Friends ministers met together for meditation and quiet recreation.

The George Fox class is sponsoring a study of the history and work of Friends, and their place and responsibility in the world picture today. Dr. Walter Homan of San Francisco State Teachers College, teaches the class and is giving the course of study. He and his family reside in Berkeley and are members of the Berkeley church where they make a very real contribution to the work here.

Our intermediate young people recently put on a missionary play entitled, "Going South." They had entire charge of the evening service, and we were very proud of their presentation. Their counselor, Roy Votaw, deserves much credit for his painstaking work in coaching the young people.

We are deeply mindful these days of the goodness and mercy of Christ, who has preserved our country thus far from the ravages of war, and it is our earnest prayer that we may each one walk in harmony with God and with each other, and that the "peace of God may keep our minds and hearts in Christ Jesus."

OLIVE VORE KIRK.

FRIENDS OF SOUTH GLENS FALLS TAKE COURAGE

The annual roll call of the South Glens Falls, New York Meeting was held April 19. The reports revealed that all financial obligations were met and the treasurer had a surplus of fifty dollars with which to begin the new year. The clerk, Ida L. Robinson, in her report for the year gave a very clever rendering of the Queries in rhyme. We thank God for His leadership and take courage.

A week of meetings for prayer, meditation and consecration were held preceding Easter. The pastor, William I. Kent, spoke each evening during the week on some aspect of the Easter message. The young people contributed much to these services by their attendance and their messages in Gospel song. The climax of these meetings was reached Easter Sunday morning when about fifty gathered for a sunrise meeting. The young Friends group of Ridge Street Meeting were guests at this service.

The meetings of Fort Edward Center were discontinued for two months at which time members made some alterations in the appearance of the interior of the meetinghouse. Last Summer the outside of the meetinghouse was painted and the interior redecorated. This Winter a new carpet was put down and the pews changed so that we have a center aisle. The meetinghouse is now very neat and attractive. About fifty people gathered on Easter Sunday morning for worship and at an impressive service five young people were received into active membership from the associate membership list.

FRIENDS ARE ACTIVE IN CINCINNATI

Cincinnati, Ohio, Meeting is going steadily forward under the leadership of Robert M. and Evalene Jones. One of the high lights of the past few weeks, in activities, was when the Meeting was host to the Wilmington College Club of Cincinnati. The Women's Missionary Society served dinner for the group, numbering fifty-two. An after-dinner address was given by Dr. Walter L. Collins, President of Wilmington College.

The Men's League of the church is quite active, and its last two meetings have been very significant. The March meeting was addressed by Thurman (Dusty) Miller of Wilmington, and was Ladies' night. The Cincinnati League motored to Wilmington for the other meeting, taking the speaker of the evening, Mr. Schurgast, who told most graphically of his experiences as a German spy during the last war.

We are very proud of our new sound motion picture equipment, and are using it to a great advantage. Fortnightly

picture programs are given, sponsored in the interest of the Church School and the community fellowship. These programs are well-attended and serve a good purpose in visual education and enjoyment.

Cincinnati Friends, as in the past, united with the other Mt. Auburn churches for the Good Friday service. Then, to combat the post-Easter slump, the ministers of these seven churches exchanged pulpits for the morning worship hour. A real spiritual fellowship is maintained among Mt. Auburn Protestants. On Tuesday night, May 2, a second annual fellowship supper was enjoyed in the United Brethren Church.

On Easter Sunday, we were happy to announce the reception of nine substantial new members into our meeting. Eight of these accessions were by conviction, with the other a transferal.

Over twenty of our "Older Young Friends" met at the church on the first Sunday night in April, for a delightful and inspiring evening with Esther Farquhar (who needs no introduction to Friends). After her most interesting talk on Spain, a social hour followed.

A very important item is the purchase of an adequate supply of new hymnals. This was made possible largely because of the interest and activity of the High School class, which sponsored this project, raised half of the money and led the project for more funds.

WESTERN FRIENDS WILL BE WELCOME

Announcement is made that the summer meeting of the Friends' Historical Association will be held in West Chester, Pennsylvania, on the afternoon of Saturday, May 20. Friends of both meetings in West Chester will serve as hosts, the meeting being held in the High Street meetinghouse beginning at three o'clock. A paper will be read by George B. Johnson on "The Quakerism of Abraham Lincoln," and an illustrated talk will be given by Anna Cox Brinton on "Quaker Profiles." Afterward a visit will be made to the new headquarters of the Chester County Historical Society. It is suggested that perhaps some western Friends who may be travelling that way will be able to attend.

CHARLES H. WATKINS

Charles H. Watkins, second son of Peter and Mary Phillips Watkins, was born near Manhattan, Will County, Illinois, May 9, 1866, and died at his home near Central City, Nebraska, April 14, 1939.

His parents came from Herfordshire, England, to Illinois, where the father died when Charles was eighteen years of age. Six years later the family moved

to Perkins County in western Nebraska, where the mother and older children took up homesteads. Charles' homestead being near that of his mother, he not only looked after his own land but also helped her with her work and with the care of the younger children.

A man of good judgment and sound common sense, he added to his natural gifts the qualities of patience, perseverance and good neighborliness. His modest and unassuming manner, his sterling qualities of character and his diligent labors won for him not only lands and material possessions but also that which is far more valuable, the esteem and confidence of neighbors and friends.

A man of firm Christian faith, the interests of the Kingdom of Christ and the work of the church had a very definite place in the life and thought of Charles H. Watkins. He was one of the charter members of Greenfield Monthly Meeting of Friends when that meeting was established in 1890. He put much into that meeting in finances, in manual labor, in spiritual labor and devotion. With his wife and children he regularly drove the seven miles to meeting faithfully helping to keep the Sunday School and meeting going.

In 1920 the family came to Merrick County, locating near the northwest corner of the College Section on the farm which has since remained his home.

Throughout his residence here he has been one of the "pillars" in the work of the Society of Friends and of Nebraska Central College. For the entire period he has been a member of the college board of trustees, and for ten of those years he served the board as its president.

At the time of his death he was chairman of the Permanent Board of Nebraska Yearly Meeting, a responsible position which he had held since 1920.

In all these relationships his wise counsel, his balanced judgment and his spirit of devotion to the work were highly valued by his associates as they considered together the problems involved in promoting the welfare of the church and of the college.

He is survived by his wife, Effie Sprague Watkins, and five children—Lois Mesner, Grace Gibson, and Wilma Jensen of Central City, Charles Halden of Broadwater, Nebraska, and Helen Ellis of Albuquerque, New Mexico. There are eight grandchildren.

The funeral service, held at the Friends church in town, was in charge of President O. W. Carrell of Nebraska Central College and Glenn A. Reece, pastor of the meeting.

BIRTHS

HULL—At Richmond, Indiana, April 27, 1939, to George and Harriet Scott Hull, a son, George Scott.

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DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave.,
in Noble School Bldg. Take Grand River car to
Ohio, then two blocks north. Bible School, 10
a.m., Meeting for Worship, 11 a.m. Send names
and addresses of people coming to Detroit to
J. Edgar Williams, pastor, 11832 Ohio Ave.
Phone, Hogarth 0624.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible
School 9:45 a.m., worship 11 a.m., C. E. 6:30 p.m.
Clayton S. Brown, pastor, 1913 W. 23rd St.,
RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street.
Bible School at 11:10 a.m. Meeting for Worship
at 10:15 a.m. Pastor, Wendell Hansen, 111 W.
45th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street,
Manhattan. Brooklyn Meeting, Lafayette and
Washington Avenues. Meetings for worship First
Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East
Spruce Street. Meeting for Worship 11 a.m.
D. Reeves Shinn, pastor, 8525 Fourth Avenue
N.E., Phone Kenwood 5567.

University Friends Meeting, 3959 15th Avenue,
N.E., Phone Melrose 7450. Religious discussion,
10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affili-
ated with Five Years Meeting, 13th and Irving
Streets, N. W.; Bible School, 9:45 a.m.; Meeting
for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block
from Conn. Ave. Meeting for Worship First-day
at 11 o'clock. First-day school at 9:45. Friends
and others interested are cordially invited.

POSITION DESIRED

After September 1, middle-aged Friend
desires work as housekeeper or com-
panion-housekeeper in Quaker home, or
matron in institution. Address Margaret
Dorland Webb, 401 Eddy Street, Ithaca,
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Temporary Office of the Mid-West Friends
Service Committee is at the home of the Acting
Secretary, Jeannette F. Stetson, 615 South Maple
Avenue, Oak Park, Illinois. Phone, Euclid 565.
Chicago Monthly Meeting, 1830 West 103rd St.
Rock Island Suburban line to Beverly Hills.
103rd St. Station: Halsted-Vincennes or other
surface lines to 103rd, transfer to car or bus.
Milton H. Hadley, minister. 1640 West 101st
Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evans-
ton. One block east of Ridge Boulevard, two
blocks north of Main Street. Bible School at
ten; meeting for worship, eleven. Lewis V.
Benson, 745 Sherman Avenue, Evanston, Illinois.
57th Street Meeting, 1174 East 57th Street, John
Woolman Hall. Meeting for worship, 10:45;
Religious Forum 11:30 a.m. Jeannette F. Stetson,
Secretary, 615 Maple Ave., Oak Park, Illinois.
Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue
Sts. Take either car 55 or 78 to University
Ave., then walk east three blocks. Bible School,
9:45, and Meeting for Worship, 11 a.m. Robert
M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship
11:00 a.m., Church School, 9:45 a.m. Visiting
Friends call Glen and Mildred Rinard, Min-
isters. Address, 4485 Decatur Street, Telephone
Gallup 8577 R.

KEARNS—At Greensboro, North Caro-
lina, April 23, 1939, to C. Elbert and
Dorothy H. Kearns, a daughter, Dorothy
Elberta.

PARKER—At Westtown, Pennsylvania,
March 29, 1939, to John W. and Elizabeth
Coale Parker, a son, George Goodrich
Coale Parker.

DEATHS

HARRISON — At Indianapolis, Indiana,
January 24, 1939, Thomas Henry Harrison,
aged seventy-nine years, the son of Tim-
othy and Naomi Harrison. He was born at
Richmond, Indiana, and graduated
from Earlham College in 1880. Five
years later he was married to Clarabell
Barrett who died in 1928. Ten children
were born to them, eight sons and one
daughter, surviving. He is also sur-
vived by three sisters in California,
Susan H. Johnson, Anna H. Osmun and
Miriam H. Myrick. A younger brother,
Timothy Harrison, died in 1937. He was
an active and devoted member of the
Friends Meeting and will be greatly
missed by all who knew him.

HUNT—At Highmore, South Dakota,
March 31, 1939, Jesse Lincoln Hunt,
aged seventy-nine years, the son of
Reuben and Hannah Hunt. He was born at
Monrovia, Indiana. At the age of
twenty-two he was converted and joined
the Friends Church. He was a faithful
servant of his Master and lived an up-
right, consistent Christian life. In 1885
he was united in marriage to Sallie L.
Stanley, and to them ten children were
born, nine of whom survive, together
with the widow and two brothers.
Funeral services were conducted at the
Aurora Friends Church near Stickney,
South Dakota, by Rev. Walter S. Van,
of the Highmore United Church, in the
building which was built by J. L. Hunt
and his father fifty-four years ago and
which was the first Friends Church in
South Dakota.

KENDALL—At Plainfield, Indiana, John
Ethan Kendall, aged fifty-nine years. He
was born near Amo, Indiana, the son of
John and Margaret Roberts Kendall.
After his marriage in 1900 to Esther
Jessup, he made his home in the Fair-
field neighborhood. He was active in the
work of the church, serving as trustee
of Fairfield Meeting at the time of his
death. His many friends will miss his
cheery greeting and warm hand clasp.
Services were held in the Scottish Rite
Cathedral at Indianapolis, April 2, in
which Eldon Farmer, pastor of Fairfield
Meeting, and Errol T. Elliott, pastor of
First Friends Church, Indianapolis, par-
ticipated. Surviving are the widow, two
sons, and a daughter.

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